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نصر المؤمنين

CONTENTS

I - THE SYMPTOMS

A- THE WITCHCRAFT

1- The separation of the couple
2- For Work, studies, health
3- Apathy
4- The false love
5- Madness and death
6- Subjection
7- Disobedient children Other effects
8- House, shop or car
9- Dreams
10- Symptoms of spells
11- Numerous spells
12- Series of spells
13- Reaction to the reading
14- Some confusions

B- THE EVIL EYE

C- THE JINNS

1- Spells
2- Revenge
3- Love
4- Accommodation
5- Jinns in house

II - THE HEALER

1- The minimum
2- The risk
3- The non-risk
4- The commitment
5- The fees
6- The organization of the work

III - THE TREATMENT

A- The Rudiments

1- Quran, prophetic medicine and experience
2- The participation of the patient
3- The patient and the jinn
4- The general method
5- The verses

B- The particular witchcraft

1- The eaten spell
2- The laid spell
3- The trampled spell
4- The symbolic spell
5- Series of spell
6- House, shop, vehicle or other items
7- Difficult and impossible cases
8- Intensive treatment
9- Other techniques

C- The Jinn

1- General method
2- The witchcraft
3- Integrated to nervous system
4- Psychological problem
5- Resistant jinns
6- Weak point
7- Results to treatment
8- Recapitulation

D-The Prevention

1- Precautions
2- Invocations

IV - DISCUSS WITH JINNS

1- Discussion
2- Cooperation with jinns
3- A method to know
4- Appendix I: Fantastic Experience
5- Appendix II: Jinns' World

V - CONCLUSION

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بسم الله الرحمن الرحيم

In the name of Allah the most gracious the most merciful

Unfortunately, we are crossing an age where these three issues: Jinn, sorcery and evil eye, are getting tremendous proportions. Sorcerers and charlatans are so numerous whereas healers following Allah's way are very rare.

It is therefore our duty to alert populations against these flails, to endow them with means to protect and heal themselves as much as possible, and to train healers on Islamic practices.

This is the first translation of this book, but the book is in its third edition. We thank Allah to offer English speakers this accumulated knowledge and advanced techniques, asking Him to help Muslim brothers and sisters see truth and false in this matter, protect themselves and practice Islamic healing. I hope practitioners will also join; to exchange experiences and set up common strategies to inform populations and train their peers.

We will start Inshallah by a detailed symptoms description in order to help the reader set up his own diagnosis and to be aware as soon as the first manifestations appear. I will on the way, give a precise explanation of these three phenomenon: **Jinn**, S**orcery** and **Evil Eye**.

Then comes the description of the matching remedies. This will not be possible for all people to apply. Some remedies are very simple and it is important that many people learn to practice them. Others require specific conditions, and some will be limited to professionals.

Nevertheless, it is important that a high number get involved because needs are tremendous.
Important information has been scattered throughout this book; so, those who want to take action should read it several times in order to assimilate all details.

General notions

I don't want to spend time explaining that sorcery is forbidden: it is a disbelieving act and both practitioner and anyone else who seeks sorcery are non-believers. Even though a sorcerer is worse than his client, and their prayers, devotion, act and profession of faith are void until sincere repentance; such person cannot be married or buried with Muslims. Islamic law condemns sorcerers to death penalty.
Some people also revert to sorcerers by ignorance or because they find no solution to their worries: the rule is, ignoring duties sins is no excuse, but this book aims to help them have a better understanding of things and train more practitioners in line with the religious standards.
Does sorcery have a real effect? Of course it does. It is only by the permission of Allah, but Allah allowed it to be so. Just consider the verse "They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission" The Cow, 2/102.
Thus, sorcery has an evil effect and Allah allowed it but to give a try to people: people with little faith will sell their soul to the devil but for this worldly temptation, while believers will double strengthen their faith and effort to beseech Allah's relieving and protecting them. Besides, if a person is under a sorcerer or a jinn's control, the very profit to withdraw is the increase of his faith and his closeness to Allah.

Are we protected if we have a good practice of Islam?

Some believe that their worship and prayers protect them, and they refuse to be handled, but if we do not know if our worship will protect us from Hell, how can we be sure to be protected from sorcery?
Let's not forget that they did magic to our Prophet ﷺ (peace and blessing upon him) but it was caught and cured with instructions via the angels. But the closer to Allah the stronger personality we have, the less affected and the faster healed we will be. In addition, for good

believers, Allah gives this trial a good end and they get great benefit from it. For others, they take it the way they do for hazards in life.

Are we in a religious or medical field? This practice - the Roqia - is on horseback between religion and medicine. It is based on the use of the Quran and the prophetic medicine but allows experiences, new techniques, findings and evolution without leaving the Islam framework. On this purpose I refer to this hadith reported by Muslim: the Sahaabah ﷺ asked the Prophet ﷺ (peace and blessing be upon him): “We used to practice roqia before Islam. Shall we continue?” He ﷺ said: “Show me your methods; there is no harm in performing roqia as long as there is no shirk – associating partners to Allah”.

So, do not be surprised to come across innovating items; it is intended to research efficiency and simplicity, taking care to stay in compliance with Islamic ways.

I - THE SYMPTOMS

A- SORCERY

1) Breaking-up the couple

This is the most frequent issue, the one given by Allah as an example to how much evil can come from sorcery: "...They learned from them the means to sow discord between man and wife (...)" The Cow, 2/102.

Two symptoms are specifically representative of it: the woman can no longer bear sexual intercourse nor find sexual pleasure; the couple argues for no reason, loving each other when far from one another and arguing as soon as they get back together.

These symptoms would suddenly occur after a period of normal common life or even before the beginning of common life. Common clashes are different from the ones due to sorcery as they are based on real and understandable reasons that can be handled through reasoning and dialogue.

The two symptoms previously mentioned are very characteristic to sorcery. Sorcery does not exclude real problems within the couple, but it will make it impossible to properly resolve them.

Eventually, if nothing is done to stop it, disputes can worsen and end up in destroying love within the couple, reaching a point of no return - especially if the families get involved. It is therefore important to diagnose sorcery as early as possible to control its drawbacks.

In addition, sorcery may be used to prevent the wife having children or the man having sexual intercourse. This may happen in various ways: the wife has no periods or does not catch pregnancy at all, or she is victim of miscarriages after few days or months pregnancy, or has the baby die before birth; the husband will have no erection or will lose it when approaching his wife or even during sexual relationship, which is the worse.

The patient in need of a cure must frankly vow out the issue so it can be fully understood.

2) Preventing work

The person meets all requirements to get a job, but with no valid reason, each of his tries fail. The job may be promised, due or

guaranteed, but something will happen so it does not work, or the person will face a lack of energy or ambition.

3) Preventing schools and studies

This can happen in various ways: the student cannot think but only learn by heart; he will forget everything; he will get headaches whenever he tries to study; problems occur during exam times; he thinks he will succeed but his results are just below the required average, etc.

4) Health problems

Sorcery may cause severe health disruptions. We have mentioned women's sterility and men's sexual impotence. It can also cause cancer, hemophilia, diabetes, kidneys' or ovaries' failure, water in lungs, hair loss and eczema… Psoriasis, to my knowledge, is only due to sorcery. Doctors do not understand its mechanisms and have no appropriate treatment for it.

The medical responses are:

- "Nothing irregular in the body, everything is alright". But the person keeps suffering.
- "There is a problem but we have never come across such one."
- "It's stress" and they prescribe antidepressant drugs that arouse another problem without solving the former one.
- "You have such or such illness, but we don't understand how it came up".
- In all cases, there is no treatment or the treatment is not effective.

5) Lack of interest and energy

The person loses all motivation and starts no action. He will constantly postpone things, sleeping all the time, start taking action but soon giving them up.

6) Fake love

The person, man or woman, is not in love with the other person but is obsessed about her, constantly thinks of her, sees the person everywhere and might think he is truly in love whereas there is logically no affinity or reasons to be attracted by this person.

We often see an interest for the second person to get married with the first one, be it sentimental or material, or for the interest of a third person.

7) Madness and death

The person will lose his grip, doubt about everything and everyone, speak alone, think he is someone else, see things, make connections between all kinds of things, etc.

Regarding death: the person will be tempted to **suicide** and feel something pushing him to the window, or will want to cut his veins with a knife, or take lethal drugs, or throw himself under a running car, etc. He may also experience very dangerous accidents and close escape.

8) Subjection

The person will obey the sorcerer or the person who requested the sorcery with no question; he will not resist or express a disagreement to him. He may regret his submission and decide to resist but in few cases he will be defending the sorcerer - when this one is away - when told not to trust him.

This kind of sorcery is used in many cases: to financially exploit someone; a wife who wants to dominate her husband, or vice-versa; a mother who wants to lead her children to happiness; when a sorcerer wants to use someone to settle his sorcery; combined with the above mentioned love sorcery.

9) Disobeying children

Sorcery affecting children mostly has an influence on their behavior and studies. The child will repeatedly get into mischief and will not stop with any punishment; he himself does not understand what is happening to him and feels thrown into mischief and unable of any good behavior.

10) Other effects

- Imprisonment: the person will barely exit his house or country or not at all.
- Losing money, or if he earns money, he will not earn any more until he has spent all the money.
- Irritation.

- Unbalanced personality: the person will constantly experience changes in decisions, ideas, appreciations or moods.
- Pathological doubt, fear and anguish.
- Endless streak of problems and misfortunes in life.
- Inherited sorcery: the child gets the sorcery from mother's womb. This generally goes along with a weak health for the child, disobedience and refusal of learning. The child may be very rebellious until late teenage. As it is not meant for them in the first place, inherited sorcery has random effects on children. On the other hand, if sorcery is directed to a pregnant woman with the aim of killing or spoiling the child, the latter may be handicapped.
- Sorcery may be conditional: the couple will break up after the birth of the first child; the husband will lose his job every time his wife joins him; etc.
- Of course, there is sorcery people seek for their "success" in life: in order to get a job, to succeed in studies, to obtain a driving license, to win a case, to attract clients, etc. It is forbidden and puts one out of Islam, just as the "evil" sorcery is. I let aside this kind of sorcery as those people are not seeking cure.
- There is no limit to what can be programmed through sorcery.

11) Sorcery in the house, shop or car

It may cause disputes in the house and accidents. In the shop, it can also bring about disputes; decrease in activity and accidents. It may be source of accidents and breakdowns in the car as well. Sorcery can also be directed to any object.

12) Dreams

The coming of sorcery is often announced in a dream: the person is bitten by an animal, hurt by someone or falls endlessly. He may also see snakes, dead people or graveyards. He may also see the person harming him, and do believe my experience, this always proves to be true.

13) Types of sorcery

We can divide sorcery into four types: eaten, stepped-on, put in the body and made by distance.

A) **Food**

Food related sorcery will, in 95% of the cases, engender digestive troubles: stomach or intestines troubles, such as burns, nausea, vomiting, lumps, gases, stings. These difficulties are permanent in general, but they sometimes last only a short period then disappear. They are medically unexplained, but burns might be soothed by a medical treatment. When a person suffers from these gastric troubles and has sorcery symptoms among those previously described, he can almost be sure he is victim of eaten sorcery. Notice sorcery may also be eaten accidentally: it was meant for someone and someone else ate it.

B) **Stepped-on**

Stepped-on sorcery is mostly accidental: it was lying there for a reason or another and someone stepped on it. It mostly has effects on skin: cuts, eczema (psoriasis) and buttons on the body and mostly on legs, sometimes changing places and medically unexplained. It may also cause hair to fall or weakness in the legs.

There is no effect of breaking a couple apart, preventing works or other effects, but only the physical effect. Sometimes sorcery is put on someone's way - mostly before his house - to hit him. It will then have the intended effect and not only affect the skin.

C) **Sorcery put in the body**

Means the sorcerer sends jinns to put the sorcery in the body of the person. It is generally put in women's ovaries to stop pregnancy; in man's sex to arouse impotency, or anywhere in the body to cause pain and dysfunction.

It may also be put in the body simply because the sorcerer has sent jinns in the person and the sorcery in his body will stop them from leaving as long as it is there: if the victim seeks to be cured and the Sheikh tries to remove the jinns while they are linked to the sorcery in his body and the Sheikh does not know how to remove this sorcery or

does not know about it at all, the jinns will not leave whatever he may do.

Also, sorcery may be put in the body only to complicate the healing of the person if he tries to get cured. You may think of it when you feel a permanent or recurrent pain in a specific place.

D) **Distance sorcery**

This is the most classic and frequent one. But it may be complicated by using symbols. Hung in a high place, it will dominate and envelop the person so he will turn round and round in his life returning to the same point instead of progressing.

It may also cut his mental state from reality so he lives in an imaginary world peopled by doubt, fear, indecision, change of mood, etc. It also causes heavy head or headaches and will make him dream to rise in high places, go down or fall.

a) **Buried in the earth**, it sucks the strength and energy of the person causing him to have restless sleep and giving him a depressed look and a mentality of a loser.

b) **Buried in a grave yard**, the person becomes as a dead one, empathic and linked with death: he doesn't see any future and lives on a day to day basis, he will think about death and dream of dead people or graves.

c) **Sorcery put in a well** means the person will remain "in the bottom of the well", financially speaking, and will never manage to break through. Sorcery may be made with menstrual blood: it causes gynaecological troubles, difficulties in having sex and alteration in tenderness and love.
Sorcery with chain or padlock will chain the person to hinder his business. It may also chain jinns in the person.

d) **Knots** are often used to block communication: as soon as we start discussing we dispute; or to set obstacles in life: each time he overcomes an obstacle, another one will come up; or "knots" in the thinking: he will stick to fixed points to disturb reasoning.

e) **Knotted strings** come out in dreams as snakes. Black tar is often used in sorcery to create a darkness effect: he would see life dark and depressive, people see him that way and avoid him.

f) **Dolls** are used to put needles in them making stings in the body of the person as if nails are planted in him, or different things to hurt him physically such as burning them, cutting them, burying them, etc.

g) **Symbols** are used really unlimited and sorcerers continue to invent new recipes: fat to make the person fat, donkey's ears so he becomes stupid, dog's hair so he becomes mean and aggressive, frog so he becomes repulsive, official papers to block his official procedures, etc.

14) Multiple sorcery

All sorceries mentioned above may endlessly be combined. Except if treated, sorcery will stay for lifetime and they just add up. But one could be so hateful he will send much sorcery and repeat this regularly so the victim will rapidly have a very high number of sorceries. Once overwhelmed with sorceries the latter gets to totally lose control of his person and life.

15) Serial sorcery

It also happens that the sorcerer does much sorcery in one time, so that every time one is removed the next will start off. You then see the sick person getting better a few days then falling again. The sorcerer may also follow up the person: he will be informed by Jinn every time he cures himself and repeats the sorcery. The difference with the first case is that the sorcery is different every time. The latest case is very rare and means the sorcerer personally wants to harm the person.

16) Reactions to the Quran reading

We can also interpret the reactions of the person to Quranic lecture to help diagnosis:

- The most typical reaction of sorcery is heat in the whole body: the sorcery is burning.

- The person may also feel things exiting from him: the sorcery is leaving.
- When he feels heavy, or goose bumps, cannot stand Quran, can't breathe or gets nervous, that shows presence of jinns.
- The person may relax, calm down and fall asleep. This may mean two things: either sorcery has been set in him to make him nervous: the Quran reduces the effect of sorcery and the person relaxes; or sorcery has been made so he be constantly tired, even if he sleeps he will wake up tired: he then rests and falls in a relieving sleep.
- If the person moves or speaks without his will: we have jinn.
- Headache: is due to jinn in the body or outside. It also may be sorcery in the head or sorcery hanged which is going up to the head.
- Many reactions: the person may have combined problems. That is usually followed by tiredness and exhaust.
- No or little reaction: the person has a little or no problem at all, or the jinn are outside the body and operating on him from outside. In this case, a simple reading allows to burn the connection of the jinn with the person without reaching the jinn and that is enough to disconnect him. The reader may also not be up to the task.
- Don't forget diagnosis of jinn or sorcery does not exclude the other. Diagnosis is always minimal. If you have clear symptoms in the life of the person, his body, his mental and dreams, you can conclude even if there are no reactions to reciting.

17) Confusions

Sometimes, people will consult us because their daughter fell in love with a non-Muslim and think it is due to sorcery. In all those cases, it was a natural love and not an effect of sorcery.

The girl's behaviour may have changed and she left her family: that's mostly because of lack of dialogue and open-mindedness. It does not exclude she is bewitched as to the other aspects and that her capacity to face the family issue is lowered and that this makes her run away from the situation.

We are sometimes asked to do something to bring back a son/daughter or a husband/wife who left: that is pure sorcery. We just pray and beseech Allah and accept patiently the test.
Some think you may bewitch for "good"; that is totally wrong, sorcery is but a breaking faith act whatever the purpose. Some want to succeed in marriage, exam or court trial: all these are but pure sorcery.

If there is a sorcery related evil effect, it may be eliminated by eliminating sorcery. Otherwise, one should not interfere with the natural course of things. To get more blessings in one's life, there is only one way: good deeds, prayer, being good with others, especially close relatives and repent from sins.

Some think you should rely on Allah ignore the problem and refuse to relate their troubles to sorcery. First of all, notice that the Prophet, peace and blessings be upon him, said: "Allah, The Bearer of Greatness and Majesty, has created for each illness its remedy; so cure yourself", Reported by Ahmad.
Body, time, money and relations with others are gifts from Allah you cannot allow yourself to lose by neglect: care should be taken of them so to face any deficiencies.
Remember, the Prophet, peace and blessings be upon him, and his companions faced all problems with maximum of wisdom and exploiting all possible means. So it is unwise to think you should neglect means and just leave it to Allah. You need Allah whilst making the effort.
On the other hand, it is also a mistake to relate to sorcery problems that are not due to it, just as you waste our time if you don't see that a problem is due to sorcery. One question establishes the difference: do these problems have a logical explanation? Can we overcome them normally by efforts and means?
It happens that sorcery worsens a weakness of the person: anger, doubt, shyness… We then move from a state of weakness to an uncontrolled slide: the person has no control of himself and cannot do what he thinks is right for him. This means that the same sorcery does not have the same effect on different people.
For example, if a couple is very solid and both are gentle and respectful, sorcery would create misunderstanding and troubles; but a

couple where pride and selfishness are strong, it would immediately blow away.

I advise not to insist to cure people who refuse to believe in sorcery or who think they can get over it without your help; you will have enough to do with those who seek to be cured; those who do not need your help are the ones who will bring you most troubles and prove to be less grateful. However, always leave the door open in case they change their mind. Advise them to beseech Allah to show them the issue and the solution.

Youth brought up in France, unfamiliar with sorcery matters, sometimes can hardly believe in it. However many cases of imprisonment, school and professional failure, family breaking up and unbalance in personality are due to sorcery.

B- EVIL EYE

Evil eye is the lightest of the three troubles. The person usually isn't aware of it and does not seek treatment. He feels heavy and tired, he lacks energy. Except in one case, when the evil eye strikes on a specific point and "breaks" an aptitude or a quality in the person, it then must be treated.
For example a student who did pass his examination and everybody starts talking about it then he is now unable of any academic success; a sportsman who is cheered and suddenly can no longer improve or has accidents every time.
Besides, babies may be very much affected by evil eye: fever, loss of appetite and sleep. Furthermore, it gives an opportunity to the jinns in house to scare them. That is the most common explanation to children's night fears: jinns living in the house take advantage of the "crack" made by the evil eye to scare them. We must then treat the child for evil eye and the house for jinns. People often think they have evil eye because they have "bad luck"; but this is sorcery.
Some people have this power of evil eye: as soon as they look at something admiring it, it breaks. It is a spiritual effect that cannot be explained by physical laws. Thank Allah, such people are few. Mostly this admiring look carries jealousy and wickedness. Evil eye can

affect a person, a family, a vehicle, a shop, a house or whatever, even a small thing.
Another type of evil eye is the one made by a group. People start talking about someone, of his success, his beauty, his strength or anything, and his energy is broken, and he becomes heavy and lazy.
It's the same thing for a shop or anything else. Evil eye can also be due to jinns.

C- JINNS

There are many reasons why a jinn would interfere with humans, but there must be a reason. In all the following cases there are always three possibilities: the jinn may be inside the body of the person, outside it, or going in and out the person's body as he likes. When he is inside the body, he may possess the person and speak through him: this may be permanent, periodic or occasional.

1. Sorcery

The most frequent reason is sorcery. Sorcery does not need to be accompanied by jinn, but jinns are sometimes sent to strengthen the effect of sorcery. For example, to break up a couple, the jinn can give the man a disgusting or frightening appearance in the eyes of his wife; to prevent someone working they will get the employer to reject him or not trust him. But the most that jinns do is to mentally disturb the victim: he will get no ending thoughts and obsessions as if someone is speaking in his head all day long. They also often play a role in illnesses and physical pains to disturb the body's natural functioning.
Jinns sent by sorcery are forced to do the job. They may be good, true Muslims or wicked and unbelievers. The good ones will do the job with reluctance and the wicked one will add more.
In Africa particularly there is a long tradition of cooperation between jinns and sorcerers. As the original religion is worshiping statues and jinns through river, wood or sea, and slaughtering animals for them and offering various gifts. Jinns have developed a science of serving sorcerers and accomplishing astonishing things for them.
They will be with almost all the witchcrafts. For example, the victim could completely loose his mind by sending thousands of jinns into

him. Therefore almost all the jinns you find in sick people are professionals working for sorcerers.

2. Revenge

Jinns live around us. They are many in disused and uninhabited places. Dirty and humid places are especially habited because jinns find their food in the remaining of meals and excrements.

They are also especially in old and ill maintained houses, but also in new and well maintained ones. By living around us, they avoid us; but a single brutal action without saying: "Bismillah" or throwing something away or pouring hot water, might reach them and harm them or cause handicap or death.

Then they can retaliate or avenge one of their relatives by beating the person who inadvertently harmed them. The person may be partly paralyzed or heavy, he may be anxious or depressed, have suicidal or harassing thoughts or other manifestations.

This often goes with nightmares: the person is beaten or prosecuted by scaring people. Jinns have less reason and more passion than we do. They have three strong passions: **pride**, **love** and **vengeance**. Jinns can devote his whole life doing nothing but retaliating against a person.

3. Love

This happens when we undress without saying "Bismillah"; jinns see us naked and can be sexually stimulated like when we see undressed persons because there is a kind of sexual compatibility between jinns and human beings.

I mean if you just undress without saying "Bismillah", that endangers you to be possessed by Jinn; but having any kind of forbidden or shameful sexual activity is an open door for jinns to join in and they may get linked to the person.

Male jinns fall in love with women and females (jinniya) with men - homosexuality cases are rare with jinns. The kinds of persons jinns like are the people with no wickedness in heart towards their fellows.

So, as we must love the good, we must hate the evil and have no mercy for unfair persons. We should not be gentle so to do for others what we don't really want to do.

A hearty person should better listen to his heart rather than trust other people. The mentality to accept to undergo others predisposes the person to get jinns or sorcery.
It occurs that this lover stays incognito. Most of the time, the person will have erotic dreams. Generally these dreams are not “difficult” but rather pleasant for men because the jinniya appears as the ideal woman for the man.
They are also of a high frequency while the norm for a young bachelor is once every 10-15 days. If it is a woman subject to the jinn, sex is very intense. If she refuses or resists, she can be forced and blocked. Many people feel this: we feel blocked while going to bed and we unblock as soon as we make a move or we pronounce the name of Allah.
The jinn that appears in the shape of the husband to cheat her and once the act is over, she realizes that it was not him. When the person is married, the jinn sometimes will accept the spouse, but most of the time, he does not bear him, therefore the person will not bear him too.
This happens mostly to women. The husband should then act with tenderness to have sexual intercourse. If he insists, the wife maybe upset, cry and it will end up in dispute.

In the extreme case, if the person accepts to marry the jinn, she can get children with him. The status of the child is not clear: he will mostly be in jinns world and you needn’t worry about him and don’t think you are responsible in bringing him up.
But a woman can give birth to a mixed child: the sperm of the jinn mixed with the human’s one in conception. Those children are heavily disabled.
We need to understand that the making up of a couple in jinns is different from ours. They have no weddings with celebrations and witnesses, one just needs to love another, they go together and it is a faithful and attached couple.
With human beings, they behave the same way and find it lawful to defend with jealousy their spouse against any other competitor. Even true muslim jinns may be in this situation.

4. Accommodation

Jinns have a simple life compared to ours. They don't transform nature and live in the environment they find. They look for appropriate houses and cannot build their own.

They look for food: food remaining and excrements, and cannot cook or store food. Beside these two preoccupations, they do not have much to do.

Some are devoted to worshiping, others build up families and others spend time fighting. Others attend sinful places and take part in human vices. When a jinn is in a human body, he is fed and housed, with better food and home than the one he finds outside and generally does not need more to be satisfied.

For that reason, jinns can live into men only to be housed. But they need a breach to enter: such as sorcery, evil eye or jinns in the person, they can also enter in a moment of weakness: anger, sorrow, fear.

Therefore, as soon as a person is hurt by one or many of these troubles, he may be inhabited by jinns looking for a home. Unfortunately, protection prayers do no longer guarantee a sufficient protection since the person has a breach like a wound exposes the body to microbes and regular hygiene rules are not enough.

Sometimes, the jinns in the body will not manifest and the person doesn't feel anything. The person can feel heaviness in the part of her body where the jinn is.

<u>An interaction may happen between the two:</u>

The jinn transmits his feelings and reactions: fear, joy, depression, anger, attraction or repulsion towards anything, especially religion; the person can also impose her feelings to the jinn, force him to become like him, to disappear in front of her or to leave.

Besides, if there is another jinn inside the body, both jinns can interact until they fight or one of them is dominated by the other or hidden by his presence.

<u>Jinn can attack a person for another reason:</u>

If the person progresses well in Islam, devils may send a special devil to handle him. Iblis is a jinn and has never been an angel. But, jinns are volatile and have a changing nature.

When they are pious, they become pure and look like angels: the more wicked they are, the darker and the gloomier they become. Before disobeying Allah, Iblis was so pure that he was assimilated to angels.
When he disobeyed, he was cursed and turned into a devil. He was so much cursed that his offspring are all devils.

They are two types of Jinn:

Those linked to the person, they come to life with him from his parents' devils; and those who are free; they meet, plan and work to draw people to Hell. When a person follows religion, he can easily physically dominate the devil, but thoughts and feelings are more difficult to control.

When a person achieves a spiritual "breakthrough" and gets closer to Allah, so that he controls his thoughts and emotions and leaves no possibility of influence to the devil attached to him; devils consider him to be "dangerous" and delegate a devil or a jinn working for the devil or a metes jinn-devil, to get him astray.

He then tries to upset him, to argue with people, to stop him devoting to spirituality, to lead him to sins, etc. This case is very rare because only few people have been able to dominate their devil, but it is good to know.

One of the jinns who come to live inside the person might be a muslim or later on converts to Islam, and tries to help the person against the bad ones, so the person will be gnawed between various effects.

The jinn can also change his status: he may come by sorcery, then fall in love or stay after the sorcery is removed to be housed and fed or he may come to be housed and fall in love with the person.

There are also jinns who are not in love, but take sexual advantage of the situation, or who are sexually possessive without love for the person.

This will result when the person's problems last a long time; as time goes he will accumulate troubles until he loses his mind or becomes a tramp. Therefore we need to treat things till to the end and do not neglect a problem because it is bearable; it can cause others.

5. Jinns in the house

Old and abandoned houses are almost always inhabited, new houses are often inhabited too. It is easier for a jinn to enter a house and to stay there than to the inhabitants to stop them (see prevention, chapter III §D.1)

Most of the time, jinns are totally unnoticed. When they are believers and practicing muslims, we feel a light and pleasant atmosphere; these religious jinns often live among the practicing muslims whose houses are animated by Quran, prayers, supplications and religious discussions.

Jinns are not rich in science; they don't have access to books and do not have many religious activities and initiatives; in order to progress in religion they seek for religious atmosphere among humans.

Unfortunately, these good jinns are few. The majority is neither good nor bad, like ordinary people just living for their life, and those who are the most noticeable are the bad ones who hate practicing muslims.

When those are in the house, we feel a heavy atmosphere, and people suffering from sorcery, evil eye or jinn as well as young children will feel it more; and might sometimes see jinns under different appearances.

Jinns would also harm them, disturbing their sleep and causing them to have nightmares. Living together will sooner or later cause the house inhabitants to accidentally hit jinns and therefore receive their vengeance or they undress without saying "bismillah" and jinns fall in love with them.

If in addition, some members of the household are bewitched, they will be more subject to it because jinns will easily enter into them.

The jinns in the house may have been sent there by sorcery; thus, they directly act to harm people in the house.

II - THE HEALER

1. The minimum requirements

The healer should be able to fluently recite Quran. The more he believes in Quran with certitude and practices it, the more his recitation will be efficient. When reading, the more he focuses and feels the recitation, the more efficient it will be.

Now, a level of righteousness on behalf of reciter is powerful enough to remove sorcery and evil eye needs to be defined.

In conclusion the person must have experienced accepted prayers and obtained divine responses at least from time to time in difficult situations.

In fact, being able to resolve serious problems by beseeching Allah and performing the teachings of the religion indicates a certain level of certitude in Allah and religious practice and shows that the person is accepted by Allah and his prayers are effective.

The situation in the roqya is similar: the healer appeals to Allah to cure the patient and uses Allah's words. There are higher faith levels but that is not a condition to cure people; it is obvious that the more faith we have, the more efficient we will be in healing.

We can read Quran fast, what is more important is to feel each verse and the word we read. With practice, the reader gets trained to be more concentrated. While reciting, he can understand that verses apply to the harm and to the jinn or sorcerer.

He should try as much as possible to be an intermediary performing a 100% Quran transmission, to stay aside and let Allah be the one addressing the sorcery or the jinn, and the one destroying by His words, since He executes His will with words.

The reader staying aside means that he concentrates on his recitation until he lives it, and until he feels that Allah is speaking and addressing to the evil; he is then aside and has no effect, he is just a neutral intermediary.

Let us imagine Allah's anger toward transgressing jinns, and how much Allah hates sorcery. Try to hate what Allah hates and be angry for what makes him angry.

A believer should have goodness and love but also anger and hatred when Allah demands so; see what Allah says about punishing fornication:

“Let not compassion move you in their case in a matter prescribed by Allah – if you believe in Allah and the Last Days” 24/2. Let us imagine what Allah would tell them if he was talking to them, these are the words you are reciting to them.
While reciting, the healer takes intention to remove the evil from the person, and any other unsuspected one he may have, that it will return to the sender if it is sorcery (we know that this technique worked, but we do not know if it works all the time).
Therefore it needs to be developed because it is our only resort against sorcerers added to the supplication of the victim. So always make this intention while curing people and ask them to do the same during their treatment.
Except in case you think the sorcerer will fight back again and you prefer to simplify the situation. Otherwise, if all sorcerers’ victims were sending back their evil to them, we would quickly get rid of them by the grace of Allah and the intention to cure and protect oneself and to clean up and protect the place.
It is not necessary to know by heart all verses to be recited, we can just read them. We need at least to read with no hesitation and stammering.

2. The risk:

When treating jinns, we need to have protection because they often retaliate, almost systematically, when we remove them from people. The first protection is not to be afraid and to know that we are stronger than them with faith and Quran.
Secondly, we should have no sin on our conscience: consciously disobeying to Allah and refusing to repent creates a black point in the heart which is a weakness by which jinns can hit the person, this will consist in a brief spiritual and physical weakening.
For example, the person does not correctly lower his eyes in front of women. The jinn comes in his dream in shape of a desirable woman. The person who does not lower his gaze and does not remember Allah will look with desire. His protection is then lowered and the jinn hit him.
He gets a spiritual weakening, as if he had looked or touched a woman for pleasure. He also goes through physical weakening: he is emptied from his energy and may catch a little sickness like flu.

If this happens, we immediately need to repent, to spiritually and physically update and carry on fighting.
We can consider the roqya as a factor of improvement in religion since you cannot allow yourself any drifting. Also see the duas for protection in the next chapter.

Very correct and strong brothers may be maltreated by jinns after doing the roqya and cannot manage to beat them. This means that they are bewitched. This is the explanation that always comes up.
The sorcery makes a gap in the person's defense so he cannot protect himself against jinns. So if you notice that you cannot dominate jinns, immediately relate it to sorcery, cure yourself or have someone to cure you, but do not stop because you would have failed the test and a great number of people will be deprived from the good you would have lavished on them.

It is true that Allah puts a person in charge only with what he can bear, but try to develop your potential and to go beyond test instead of renouncing and choosing the easy way.
At last, we need to get ready to receive them: almost unerringly, jinns come to retaliate in dreams in the form of a scary creature. Do not be scared, read Quran (the verse of the throne 2/255 is the most efficient, or else the Fatiha for those who do not know it), he will burn and run away: that's victory!

The jinn is weakened and would not easily be back, and the person is strengthened in his faith and his self-confidence increases.

We then proceed to the higher level: instead of reading to make the jinn run away, we catch him so he does not escape and we recite until we kill him.
He may struggle or read with you or do various things to destabilize you: don't pay any attention, don't stop reciting whatever he does until he dies.
Sometimes, we wake up just before his death, which means that he ran away. Whether we succeeded in killing him or not, we can be sure that he will not come back, but also jinns coming after him will quickly realize that the game is too risky because they access their adversaries before any assault and understand you can kill them.

In fact, as soon as a jinn comes up in a visible or perceptible shape, in dream or in reality, he becomes vulnerable under this shape: if we kill him, we have really killed the jinn.
Finally, we just need to chase two or three and kill one or two to be preserved from any other attempts from them. To see this reaction in dreams, dhikr needs to be dominating the person's mind: he does not forget himself drifting to futilities and always has a little reflex reminding him of Allah at each alert:
"Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! They see (aright)!" (7/201).
Then, one needs to be really determined before sleeping, notably with a boosted zikr, like repeating 11 times the verse of the Throne. If we miss him, we decide to do better next time.
This is the level to be protected against jinns: being able to quickly detect them and recite to them the Quran without hesitation or perturbation. They then have no means to reach the person and even run away from him.
Recommend this method to your patients having nightmares: they should read the verse of the Throne 11 times before sleeping (or the Fatiha if they do not know it) and be mentally determined to catch the evil whatever shape it takes and to discontinue reciting of the verse of the Throne.
They may not succeed the first time. They will the second time; the thing will be stopped and leave. Then they will read with more spontaneity and confidence. Thereafter they will try to catch him and recite to kill him, and so the problem will be solved. Either make him run away, and it will also be solved, or weaken and neutralize him, and this will be a great progress.

But above all, they would have fortified their faith and their self-confidence and confidence in Allah, which is an invaluable result.
If the person regularly cures patients from sorcery, he has to get ready to counter sorcerer's offensive: the wicked one notices that his goal is not reached, he goes to the sorcerer and demands results for the money he paid or pays again to get the expected results.

The sorcerer conducts his investigation with his jinns:

He realizes that you have cured him; he makes the sorcery again for him and you. This is rare, and most of the time, sorcery has no follow up and there are no consequences in healing it.
This could be the case of one in twenty patients, and if you cure twenty persons per week then you may receive an average of one sorcery per week, of high grade because it is meant for a healer, not an ordinary person.
So if you regularly or often cure, you should be alert to any sign of sorcery, jinn or evil eye and should not hesitate to cure yourself and your family as much as needed. I would advise you as a prevention to bath with a bottle of Quran (see procedure below) any time you take a shower.
Always prepare a large number of bottles and bath with it all year long, before encountering problems, this way you will avoid problems Inshallah. If you are at the basic level then you should be in contact with a professional and consult him from time to time.
Also treat the place where you cure: once a month is reasonable or as soon as you have an alarming sign: if members of your family fall sick, if you lose energy and enthusiasm, if your activities stumble… Also perfume it in order to attract angels and chase devils and evil Jinn away.

3. The non-risk:

Besides, I would like to comfort the readers on risks undertaken. I would like more people to get involved because the scourge is so widespread that the curing capacity has to be common.
A mother should be able to cure her children against evil eye; there is no risk here. A Muslim engaged in religion should be able to remove eaten sorcery for his friends and family, here too there is no risk. When you or your family or you house are already hit, there is no risk any longer but the certainty to have been touched: since you are on the ring, fight because the adversary will not save you.

In summary, for a serious practicing Muslim, who endeavor to pray on time, to avoid most prohibited offenses, to progress in the religion learning, and improve his spirituality, it is even strongly

recommended, to know about the roqya rudiments to be able to act in case there is no professional around when needed.
Some excellent brothers, perfectly competent, refuse to get involved in roqya for fears of sorcerers reprisals to them and their family. Subhan Allah! How can we be scared of devil and his allies while the Sorcerers do not fear Allah and Hell, while the believers and their prayers who are truly fighting for the good be scared of the devil and his allies? Then Satan henchmen will massacre us without us reacting.

Of course, we will face all kind of hardships as well our families for the sake of roqya, but we would have cured hundreds of people Inshallah, and we will win all the battles by the grace of Allah as long as we stick to Allah's path, and "*Allah helps the servant as long as the latter helps his fellow brother*".
In the distress, Allah will bring you angels, Muslim jinns or decisive dreams to help you Inshallah, and the evil from the wicked ones will go back to them and the final victory is for the pious ones.
The main target of this book are those already involved but are careless about the risks and I hope it will bring support and progress in their effort.

4. Commitment:

An advice to all those who would like to get more involved:
Have no other goal in your life but Allah, and then everything will be okay. All problems you face will be a fortification for your faith, a forgiveness of your sins, a cause for repentance, an increase to your experience.
I have never seen an action which will increase the faith like roqya, and opportunity to invite both the Human and Jinn to Islam, gaining good deeds and blessings from people you cure.
It can also be a decent earning, preventing you from running other little gratifying social and financial activities, such as the situation of being assisted, which harms the image of the practicing Muslim.
I wrote in my book "The spiritual path" that you should only get involved in this field by divine authorization. You can consider the urgent need around you and the easy access that I am exposing it in this book as well as the obligation in Islam to assist others and your prayers being answered as a divine invitation to start.

Help people as much as you can, but don't overdo it. Do not give up other activities you consider important. Do not unbalance your family life. Do not face situations that are beyond your control. You will have to refuse some services: you should favor general and long term interest. You will be solicited from everywhere and at any time: set limits.

Ask your patients to help you: see next chapter and some people will stress you for little outcomes: nothing forces you to get yourself into uncomfortable situations for them; refuse to bear them.

Do not be too emotionally involved: do not suffer in the place of others, just help them. Beseech Allah for any embarrassing situation, but for easy ones too. Cooperate with your colleagues.

Our profession must develop and be organized and therefore you may want to organize yourself, make files for your patients, keep a follow-up, record your successes and failures.

5. Fees:

Our prophet (peace and blessing be upon him) did not show any rejection when the sahaba (his companion) got paid for doing Roqia. As long as you are not a professional, I advise you not to ask anything and not to refuse anything, unless you are wealthy but even in this case, it is good to get people used to contribute. If you become a professional, you can get inspired by our first poster.

"**NEW TARIFFS''**

Until now we let our patients appreciate the services we offer them and pay what they want. We have now decided to set a minimal tariff for the following reasons:

- The time spent, plus the often unorganized appointments: some people come late, with unexpected people or do not come at all, emergency cases sometimes after treatment
- Plants and bottles, and time to bring them.
- Risks we run: we often receive jinns or sorcerers retaliation whose victims we cure, there is also a risk for our families and houses
- The Roqya requests lots of spiritual exercises and constant vigilance.

You must let your patients know that no matter how many consultations are needed, there are no result guaranties. We only guarantee to do our best with each patient.
This tariff is a minimum for the service offered. We do not admit that those who can pay do not pay. We accept to cure those who cannot pay, but we ask them something in exchange: cleaning, work or services. Some people want you to be like old imams in the country: they give you ridiculous sums and want you to count on blessings.

Take what you judge to be honest and do not let your goodness to be a weakness. Sometimes, customers do not understand that cares received deserve a salary. By Allah's will, the healer removes all barriers he could have kept all his life long: he would have never found a job, his couple would have been broken, his child would have deviated or left his parents, he would have a surgery or lost an organ with no result, he would have stayed in psychiatric hospital for the remaining of his life.
They must respect our profession and find time and money as they do for other things of this world.
Caution: I strongly advise you not to ever refuse to cure someone who has nothing: you can possibly ask him some services in exchange.
There are some healers who do not want to make it their profession because they want people to give what they want and people don't give much. They now find themselves in doing all kind of jobs and only cure during their free time. What a pity to see a pious healer, working as a security during night or a worker in a factory. When you meet such a person, give him a good salary so he will not need another job and do not take advantage of his kindness.

6. Organizing the profession

If you start making money, I would advise you to declare your incomes: go to work authorities and declare yourself as independent worker: you can declare exorcist; of course there is the seer-medium category, but this does not fit a muslim; I advise you to call yourself "consultant" or "religious consultant" (if some precisions are needed, say that you perform "family psychotherapy" or "Counseling on education", "holy water", "traditional homeopathy"), it fits when you fill forms from anywhere or when you children declare their parents'

occupation at school. Do not fraud with taxes and the system, this is not legal.
Make sure to plan ahead for expansion and organization. At your turn, get some people trained. Do not hide curing methods to anyone. Our profession needs to be organized: union of the colleagues, experiences and techniques exchanges, "Islamic" colleagues lists, unified or advised tariff, treatment centers, emergency services, training, and maybe certificates.
Secondly, we should now start to set up medical file attesting our successes where medicine failed. If we prove that we make social security save money, this will concern them.
We can already establish some links with some doctors, psychiatric hospitals and other professionals dealing with sorcery related issues (like delinquency or divorce): some professionals who believe in magic and jinn can advise their customers to consult us. We can also look to Christians' side to see if we can take advantage of their organization.
Allah does know that it is not a matter of business or profit, but it is intended to help people trying to get out of troubles. I wish this list to increase and have healers in all countries and cities Inshallah and may Allah help us to fortify Islam and muslims.

III - THE TREATMENT

A. THE BASICS

1. The Quran, the prophetical medicine and experience

The treatment is essentially based on Quran: the Quran cancels sorcery and evil eye, burns jinns when they are unbelievers or wrong. We now need to know the pertinent verses and how to apply them.

This is broadly brought to us by the Sunnah of the Prophet ﷺ, (blessings and greetings be upon him) : we hold the person and we recite the Quran facing him/her, we read in water with the containers in front of us, and we sputter at the end of the recitation, the patient then drinks and bathes from this water for a given number of days.

Many surahs and verses are recommended to be recited a given number of times. The Jujube leaves (sidre) is recommended for sorcery treatment; other herbs like the Black seeds (habatu sawda) and the "sana-makki" –ammonia gum- are listed in the prophetical medicine and "***Use sana and sanoot, because they contain remedy for any disease except death***." We will also resort to little bleedings– "hijama".

The combination and application of these basic ingredients result from experience.

This field is not limited: it is always possible to discover new cases for which specific solutions are needed or we can improve existing solutions, the same way sorcerers invent new techniques to make their evil more efficient and more resistant to the usual treatments.

I mean it is practically impossible to fully handle the issue, like in medicine it is not possible to close the subject. So we should not be surprised to see that all the practitioners in this field have different methods, even if they agree on principles.

How to know if the healer is following Islam:

He does not tell you the future, he does not perform sorcery, he uses the Quran, he does not pronounce complex codes and invokes no one but Allah, he does not make treaties with jinns' codes to hang on you, and he recommends you invocations and religious deeds like prayer. In case of doubt, perform consultation prayer and ask Allah to correctly guide you.

2. The patient's participation

The stronger character and practices in Islam that the person has the less he will be affected by sorcery and jinns and recovery will be easier. In an extreme case, if the person is being punished by Allah, then it will be impossible to cure that person.

So recommend repentance to patients (to pray if they don't, leave major sins if they do any) in order for Allah to accept their demand and ease their recovery.

But recovery should not be the only reason for repentance, Allah must be worshiped for his satisfaction and everlasting success, but it happens that trials with sorcery and jinns are a cause for repentance.

Do not establish a sure link like "If you pray, you will recover". Do not blackmail: practice against care. Encourage the person to repent but make an effort to cure him.

Jinns and sorcery may make religious practice to be difficult. I know that some colleagues in Egypt and Saudi Arabia demand repentance before curing patients, but circumstances in other countries are different.

Without rushing people, you can demand some conditions: ablution, decent dress for women… On the other hand, it is very important that the person does not commit shirk: that he should not go to fortune tellers or sorcerers.

Anyway, the treatment I am describing works with non-practicing and even non-Muslims. The only case where it is inefficient is when a person is punished by Allah: Allah's words will not cancel Allah's will. There are also people always relapsing because they continue with their sins.

However, the difference is clear when comparing a person who practices and the ones who don't. It is not rare that he sees in a dream the place where the sorcery is or the way it is performed or the Prophet (May the peace and blessing of Allah be upon him) reciting Quran on him or any other dream helping to recover or directly relieving the patient.

Part of the evil may also disappear without any dream. We advise patients aside from repenting to Allah to read the certain Quranic verses and duas for their protection.

Ask them to rely on Allah and not on you. If they can read the Quran, and they are involved in religion, teach them some basics. If a person wants details on the person who did the sorcery to him/her, tell him/her to ask Allah before sleeping, by performing the prayer of need. If it is a good thing for him/her to know, Allah will show it Inshallah.

Do not neglect the patient's physical aspect. Health and physical strength also count to go over these troubles. The jinn affects the human strength and weakens him. Do not hesitate to recommend him taking vitamins and minerals over the treatment period if he has some physical weaknesses or lack of energy. If he is emotionally affected: fear, anguish, nervousness, apathy, tension, recommend daily intake of natural relaxation infusion (vervain or lime for example)

3. The patient and the jinn

The patient's participation is very important especially for the jinn. He must deprive the jinn from everything he likes: sins, haram food, occupation prohibited by religion; and constant reminding him with Allah's name: dhikr, Quran, prayers. It is hard to remove a jinn from someone who, as soon as he leaves your place, goes back to sins. Also teach the patients how to react if attacked in their dreams (back to previous chapter, paragraph 2).

I have been told that some practicing colleagues keep "the professional secrets", so to be the only solution keepers. Doing so, they are following the cursed peoples footsteps:

"Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book, on them shall be Allah's curse, and the curse of those entitled to curse." The Cow 2/159.

Keeping Islamic good teachings to maintain people in ignorance and defend one's own interest is a high treason to Islam. And if everyone could self-cure, that sorcerers had no clients, and they disappear… so much the best, we would have won a battle.

There is no market to defend nor customer to keep, but a battle to win and we should teach all Muslims how to be part of this battle by not going to sorcerers and seers, to protect them, correctly practice their religion, better understand sorcery, jinn and evil eye, and have the highest ability to resist.

So teach patients all that can help them going through, not to relapse, and help the others around them. The more you teach them, the more Allah will teach you and bless your knowledge.
The psychological fight is very important to get rid of jinns. A jinn in a person, whatever the reasons of his presence and things he does, transmits his thought and feelings to the person.

This happens naturally because they share the same body: the jinn thinks in the head of the patient and the latter thinks he is the one thinking or receives these thoughts without really understanding what's happening to him.
Similarly, a person feels what the jinn feels: he hates what he hates, likes what he likes, gets angry when he gets angry, is afraid when he is, does not bear what he does not.
The person may even have homosexual desire when a jinn from the opposite sex lives in him and has sexual desire when seeing somebody.
Jinns' emotions are most clear in case the person is married and has a lover jinn: it is very likely he will not bear his partner. Besides, a non-Muslim jinn or non-practicing one in a person, may make him reject religion or attract him towards another religion.
This leads some people to reduce or leave their practice because it becomes too difficult. Talking about thoughts, can become an obsession.
The utmost is when two people with jinns meet: all reactions are possible, but most of the time, they are negative because jinns often feels their colleagues as rivals, as if they do not want to share their territory. This can lead to physical struggle between them through the bewitched persons.
The interesting discovery is that it is a double edged blade: the way the jinn can transmit his thoughts and emotions to a person, the latter can do the same to the jinn.
He must first of all recognize thoughts and emotions coming from the jinn, using logic and common sense. As soon as he notices that the jinn is influencing him, he contradicts him by thinking about what is true or forcing himself to feel correct emotions.
For example, in the case of the couple and the lover jinn, the wife says to herself: "no he is my husband, I love him, he is good to me, and I

would not leave him for anyone else, I am very happy with him, etc…" so not to let the jinn say a word.
This considerably weakens the jinn and fortifies the person; thus, she gets rid of one of the most uncomfortable effects of possession: harmful thoughts and emotions.
Then, we counter attack: without waiting for the jinn to transmit emotions or thoughts, we send him ours.
First by reciting the Quran, we try our best to get involved in it with our emotions and thoughts to impose them to him. Actually, you just need to address them to have their attention.
I give you an example: if a person prays and two other are discussing nearby, it will disturb him but he will try to concentrate on his prayer. But if someone talks to him directly and constantly, he will not be able to remove his attention from.
In that same way, when you talk to the jinn, he is forced to listen to you. So, it is sometimes very efficient that the patient takes time to preach to the jinn. A good time is before going to bed, because the jinn is awake and everything is calm.
The steps to follow are explained in the next chapter.
Start talking about Allah, and feel that you should have unlimited love, gratefulness, trust and submission to Allah.
Think and develop this until making him admit and until he thinks that just like you. Take all your time. Then talk about Islam, and clearly think that there is no ambiguity and possible doubt that Islam is the truth. Then think that men and jinn's success are only in pleasing God and following Islam, and that any "contradictory" interest to Islam is but illusion and is not a real interest.
Strongly think about it so to eliminate all jinn's excuses not to follow Islam. Say for him "I am a Muslim, I love Allah". Then strongly think that the jinn is making a mistake by staying within you. Think for him that his success in life requires him to leave you. Then strongly think that he must leave you right away. Take the decision for him and do not offer him any other option.
This method is very powerful and very efficient. It only depends on you! If you doubt preceding statements, if you do not act upon them, your words will have no effect on the jinn.
Besides, your full acceptance to these statements is more important than the jinn's and even your recovery. And if your illness caused you

to adhere to these statements or to fortify your adhesion, it is a huge benefit.

4. The General Method

Sorcery sometimes comes with jinn; jinn always try to hide sorcery; evil eye may be presented with sorcery and jinn.
So, it is better to systematically cure the three problems together. Most of the verses mentioned hereafter are common to the three treatments; some are special for one of the problems.
Since it is just as easy to complete the treatment, I prefer giving all without distinction. This following treatment is therefore valid for the three, and I will, later on precise specific cases Inshallah.

a) The patient lies down: this way he will be fully relaxed to focus on the Quran recitation and praising Allah so the evil in him, be it known or not, vanish. If in addition he has a jinn, the patient takes intention to have the jinn listen in order for the Quran to reach him at most.
We entirely cover him with a light bed sheet. The role of the sheet is to make a greenhouse effect:
The Quran recited concentrates on the person, in addition it is better to avoid the patient looking at the scene because jinns see through him and can try to impress people attending, if it is a woman, this will cover her body shape.
If it is not possible to cover him because it is a child or he is scared or asthmatic or choked over the recitation, we just cover the body and leave the head. Then we put 9 bottles of 1.5 l of water, open, next to his head.
We may put more, and this will be discussed below. Then the healer holds his temples with the thumb and the ring finger, above the bed sheet. If the evil is located in a determined place of the body, he may hold this place instead of the temples or even put his finger on it.
Then he reads the full series on the joint sheet, verses are listed in the other paragraph, putting bottles as close as possible to his mouth and facing the bottles. Regardless of the patient's reactions, we need to proceed till the end.
All over the recitation, the patient closes his eyes and completely relaxes to concentrate on the recitation no matter what happens to

him; at the end of the recitation, the healer blows in the opened bottles.

b) Once the recitation is completed, the patient stands up and we close the bottles. The evil eye requests five bottles. To remove sorcery we need a maximum of 9 bottles: this is a maximum treatment removing up to five sorceries.

As to the jinns, 9 bottles are necessary. When I came to Africa, hard cases require 12 bottles, so now we give 12 bottles in all cases in order to counter any situation. There are as many bottles as days, one bottle to be used every day.

He drinks half a liter three times a day (morning, noon and evening; on Ramadan, at food times), for the Quran to constantly turn in his body, and bathe with the remaining liter at sunset, or early in the evening.

If the person also has infusions to be taken, he does not need to drink from the bottle and they should bathe with the full bottle. Jinns live all night and sleep on daytime, unlike humans.

We need to hit them with the bathing when they wake up to knock them down until the morning, then they go back to sleep, and we start over the following day at the time they wake up, and so on all over the treatment.

Sorcery has the same nature as jinns and we also bathe at the same times. But when the night becomes too short (in northern areas), they wake up before sunset. Thus, when sunset is too late, one should not wait and bathe around 8 pm.

We can bathe with cold water, but the most efficient for jinns and sorcery is warm nearly burning water, almost unbearable, because jinn are made of fire and heat disintegrates them; sorcery is of the same kind.

To warm the water, don't do it normally in a pan on fire, but on double boiler like a feeding bottle in hot water or in the microwave or on the radiator. Then the patient pours the whole bottle on his head, he throws the bottle behind him (this is for evil eye, but good to do in all cases), then he dries up water on his body with his hands.

It's better to have ablution before bathing, to say "Bismillah", ask recovery from Allah, and take intention to be cured and that the evil goes back to the one who made it. He must keep the water and avoid it going in gutters by bathing in a wash tub or by closing it while

pumping the water later on, he can also put a towel to absorb the water then dry it.
Then he throws the water in the nature: in the grass, under a tree, in the ground or on plants. This is to respect the Quran, and omitting this point does not affect the treatment.
But we noticed that water thrown in gutters burns unbelieving jinns living there; it is a free harm to be avoided, not to mention that they may avenge, and this proves the water really contains the Quran. It is imperative to continuously bathe every day until the end of the treatment.
Women interrupt it during their period to respect the Quran, unless they are in an urgent and difficult situation, and that it is hard for her to delay the treatment.
Exceptionally, if the treatment is only for evil eye, patient bathes but does not drink. He has five bottles to wash with during five days.
Reciting on the person weakens sorcery and burns the jinn, then bathing with Quranic water erases sorcery and chases the jinn away.
Actually, for sorcery case, water is more important than recitation, and giving the person ready bottles without reciting on him are enough. Whereas for the jinn, we absolutely need to recite, and even use other techniques described below Inshallah.
The only case we have to read for sorcery is when there is a jinn with sorcery protecting it. It results that we can simply give the water to a person when the sorcery is simple. This way, the healer can prepare at once a lot water for many persons.
Our experience shows that we can prepare up to 72 1.5 liter bottles at once, putting 12 open 6 bottle packs. Beyond this quantity, the Quran recitation does not reach all the bottles. The same blessed water can be used to make infusions or treat the house.

5. The verses

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ
يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Fatiha (1) 11 times.

الم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

The Cow (2), verses 1 à 3, twice.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ
مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

The Cow (2), verse 102 until kafaru. 7 times

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾

The Cow (2), verse 163. 3 times

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا
الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

The Cow (2), verse 255. 11 times

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

The family of Imrân (3), verse 26. 3 times

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Al-A'râf (7), verse 54 till Hatitâ. 3 times

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ ﴿١١٩﴾ وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

Al-A'râf (7), verses 117-122. 11 times

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

Yûnus (10), verses 81-82. 11 times.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾

Tâ-Hâ (20), verses 68-70. 7 times

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾

The Believers (23), verses 97 and 98, 7 times.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ
إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ
رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

The Believers (23), verses 115-116. 7 times

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

The Winnowing winds (51), verse 56. 7 times

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَّبُّ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ
﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

Drawn in ranks (37), verses 1-7. 11 times

حم ﴿١﴾

Ornaments (43), verse 1. 11 times

Note: Letters «Ha Mim» take the meaning of «Hamim», one of the names of hell; they must be read slowly by pulling the Mim.

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

The smoke (44), verse 48 from «Subbu». 11 times

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

The exile (59), verse 21. Twice

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ
وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ
سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ
رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾

The jinns (72), verses 1-8. 7 times

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Sincerity (112). 7 times

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

The Daybreak (113). 7 times

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي
يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Mankind (114). 7 times

There are Quran verses encompassing «lâ ilâha illâ huwa», reading them all give a great strength. Those reading with difficulty will hardly do it.

الم ﴿١﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

The family of Imrân (3) verses 2, 6 and 18.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

The women (4) verse 87

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

Cattle (6), verses 102 and 106

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

Al-A'raf (7), verse 158

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

Repentance (9), verses 31 and 129

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أُنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾

Hûd (11), verse 14

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ

بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

The Thunder (13), verse 30.

لَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾

إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

Tâ-Hâ (20), verses 8 and 98

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

The Believers (23), verse 116

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

The ants (27), verse 26

وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۘ لَا إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

﴿٨٨﴾

The Story (28), verse 70 and 88

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ

لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

The Creator (35) verse 3

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾

Azzumar (39), verse 6

غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ ﴿٣﴾

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾

هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

The Forgiver (40), verse 3, 62 & 65

لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

The Smoke (44), verse 8

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Alhashar (59), verse 22-24

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

Haggling (64), verse 13

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

Bundled Up (73) verse 9

You can also add the following verses for the Jinn:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

Al-Ahqâf (46) , verses 29-32. 3 times

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

The Mercy Giving(55), verses 33-35. 11 times

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾

Qâf (50), verse 19. 11 times

This list is not exhaustive, you can add other verses you find relevant as well as Prophet's invocations.

B. SPECIFIC SORCERY

1. Eaten sorcery

Here, there is no need to read on the patient or to bathe with water; the treatment is only an infusion to drink within several days. We use Sana Makki (from Mecca) or called Sana Haram (from the holy land), ammoniac gum is the scientific name, "Garagar" in Soninke, Sorey and Zarma, "Bali Bali" in Bambara and Senna leaves in French or English speaking countries.

It is a medical plant giving diarrhoea and used if you eat something harmful or for a slimming diet. Eaten sorcery is a few drops put in food or beverage with no taste; then it gathers in the stomach or the intestine and remains stuck like glue, no matter the time.

But it may spoil after thirty year period. The Senna makki empties the stomach, then the infusion, because it contains the Quran, attacks sorcery and causes stomach pain. In some cases of eaten sorcery, instead of putting drops in the food, the sorcerer would dip a piece of meat or of a particular plant in sorcery right away, then arrange for the victim to eat it. This is why we add some Sidr (jujube tree) in the infusion because it attacks the plant and consumes it.

Instructions for use:

First of all, buy the plants. In all desertic countries, these plants are well known. In France, you will find them with Arab herbalists, mostly imported from Morocco. In sub-Saharian countries, it is imported from countries connected to desert like Mali or Niger.

Ground Sana Makki and Sidr dried leaves until breaking their leaves into small pieces, but not in powder. Put two grounded Senna Makki spoonfuls in a pan with one Sidr teaspoon, add 1.5l water (one bottle), stir with a spoon reading seven time verses 117-122 of surat Ar-raf, 81-82 of surat Yunus and 68-70 of surat Ta-Ha. I am giving you the verses in phonetics for those who cannot read Arabic:

Wa awẖayna ilâ mûsâ an alqi ᶜaṣâka fa'iđâ hiya talaqqafu mâ ya'fikûn. Fawaqaᶜa al-ẖaqqu wa baṭala mâ kânû yaᶜmalûn. Faġulibû hunâlika wanqalabû sâġirîn. Wa ulqiya as-saẖaratu sâjiđîn. Qâlû âmannâ birabbi l-ᶜâlamîn. Rabbi mûsâ wa hârûn. Falammâ alqaw qâla mûsâ mâ ji'tum bihi s-siẖr. Inna Allâha sayubṭiluhu, inna Allâha lâ yuṣliẖu ᶜamala al-mufsiđîn. Wa yuẖiqqu Allâhu l-ẖaqqa bikalimâtihi wa law kariha al-mujrimûn.

Qulnâ lâ taĥaf, innaka anta al-aᶜlâ. Wa alqi mâ fî yamînika talaqqaf mâ ṣanaᶜû. Innamâ ṣanaᶜû kaydu sâḥirin wa lâ yufliḥû s-sâḥiru ḥayṯu atâ. Fa'ulqiya as-saḥaratu sujjadan qâlû âmannâ birabbi ḥarûna wa mûsâ.

The mixture is put back in the bottle (unless drunk on the spot), and kept in the fridge because the mixture cannot be kept long (some days in the fridge, longer in the freezer).

Then the patient drinks the bottle over two days on an empty stomach. The first morning, he pours half the bottle in a pan, boils it for fifteen minutes on mild fire, lets it cool a little, then drinks without adding anything and without filtering it, the leaves fall alone in the bottom of the pan.

It is better after that not to eat for twenty minutes. He does the same the next morning and the following days. The infusion will give him a diarrhea that will to entirely empty his stomach.

There will be some pain to remove sorcery, proportionally to sorcery eaten, like your skin is being torn out, but don't worry; it cannot harm your body, it is only extracting sorcery.

The diarrhea usually starts 3 to 5 hours after the Senna makki is taken, and varies in intensity depending on people. It is better to avoid drinking it if one works and cannot easily go to the restroom. Generally, the Senna's effect reduces day after day.

When sorcery has an important effect on the body and has jinns with it, the patient can feel various discomforts in the body, because all that is being removed.

The number of times the infusion has to be taken varies with the kind eaten sorcery, and how many times the patient ate it. The criterion is: as long as there are stomach pains, and various discomforts, there still is sorcery.

If there is no more sorcery, the infusion's only effect will be diarrhea. If the infusion's effect is unbearable, the person can skip some days or take less: one bottle in three or four days instead of two, but he must continue until it has no effect.

Notice there is another kind of sorcery in the stomach (see below) that can cause stomach pain and will not go with the Senna. The person preparing the infusion can prepare many bottles at once: just multiply the plants' quantity by the number of bottles and use a large container.

In this case, you should try when filling to smoothly dispatch the plants. But if you have bottles of water prepared with the Quran recitation as above mentioned, you can directly mix the plant with that water in the same quantities, and you don't need to recite on it.
This way the patient can go home with water bottles and a bag of herbs and mix everyday just what he needs to drink. When patient is a child or a light weighted person, you should diminish the quantity according to his weight.
Many pregnant women have taken the infusion, so it does not create any problem by Allah's mercy. Concerning the breastfeeding women, it is even advised because the baby may have been bewitched in her womb and this will be removed by his mother's infusion through the milk, instead of giving the baby a treatment.
Some people with a fragile stomach fear to take Senna makki. What happens is that sorcery in the stomach is perceived as a foreign body and our natural defenses attack it.
But body defenses cannot remove it and keep on scratching stomach and intestine causing acidities, wounds, cramps, vomiting and may be ulcers and bleeding.
When the infusion removes the sorcery, in addition to the pain for removing sorcery, since the intestine wall is fragile, the pain is increased and the person can experience bleeding. But there is no other way: when there will be no sorcery left, everything will come back to normal because stomach and intestine will heal on their own, like a cut on the skin will heal if you stop scratching it.

2. Sorcery put in the body

A slight bleeding with a suction glass pot – hijâma - is necessary to remove it. Reciting the Quran burns sorcery and dissolves it, but it remains in the body. In the same time we must suck it outside with a suction pot, and by Allah's grace, the sorcery is quickly removed.
Instructions for use: prepare a new razor blade, a small glass: the yoghourt ones or baby food pots are the best, some cotton, alcohol to disinfect, some paper and a lighter.
Unveil the part of the body where the suction pot will be put. Of course, it is better that men be treated by men and women by women, but when this is not possible, we use the same exceptions as in medicine.

Anyway, we only unveil the necessary part for the necessary time. Disinfect the concerned surface with cotton and alcohol. Give small strokes of blade in order to open the skin by tiny cuts invisible to the eye, we will see some little openings by stretching the skin with the finger, there is no need to do more.

No need to see blood shedding, the pot will suck some drops up to a spoon of blood. We can make three or four ranks of cuts with a square or rectangle shape, so that the square or rectangle is included in the opening of the glass we will use.

We can measure it by drawing a circle with the glass. Then we take a piece of paper of about 5cm/3cm (2 inches on one inch), we fold it into two to obtain 5cm/1.5cm, we light up one tip, we redress it, flame down, for the flame to go up the paper, we put it into the pot and we quickly stick the pot on the cuts we made in order for them to be inside the pot's mouth.

By sticking the pot to the skin, we give it a screw so the air will not penetrate by the pot's borders. We can also in place of paper, put some cotton with alcohol or solvent.

The paper then turns off, and the heat in the glass causes a depression sucking the skin into the glass: that's the suction pot. The patient feels a sucking catch and heat and we can see his skin penetrating into the glass; this will depend on the part of body where the suction pot is placed. The suction pot should hold on its own, even if you try to pull it a bit.

We cover the patient and recite the series of verses holding his temples or putting the hand or finger around the suction pot. Once the recitation completed, to remove the suction pot, you have to press with your finger on one side in order to have air to penetrate into the pot, and then you remove the pot and clean with cotton with alcohol.

Depending on the person, the part of the body and the depth of the cuts, there will be blood drops on the skin or some blood in the bottom of the pot. The purpose of the suction pot is not to pick blood, like in the medical one, but the blood is a vector for sorcery and we want to create an exit to remove sorcery.

If there is no blood at all when removing the suction pot, it has not been well done. When bathing with the bottle, the patient will pour

some on his head and on the places where the suction pot was put and massage them.

Those who have never done or seen suction pots should not be scared to start because even if we make mistakes, there is no risk, as long as you only cut in the skin, not entering the flesh, and when trying you will see how easy it is.

You can experiment on your arm or your leg to see the result. Start without cutting, just light the paper, put it in the pot and quickly stuck it on your arm, until you get the right speed and the right quantity of fire in the pot.

Do not make suction pot on a hemophiliac, but there is no problem for diabetics. If the part is covered with hair, you will have to shave it otherwise the suction pot will not hold. Completely shave the surface of the suction pot and around. If the surface is small, use a smaller suction pot like mini sauces pot (tartars, aioli, etc.).

Most common places are:

- Ovaries for women having excessive pain during their period or abnormal pain outside period. This sorcery on ovaries can have various effects: prevent or harden sex relations, hinder pregnancy or interrupt it; hinder marriage or sentimental life.
- When the pain is felt in the bottom of the back, you also need to set suction pot on kidneys, behind ovaries
- Just on top of the man's sex who cannot have sex, and eventually between kidneys
- The head for hard headaches. If the person can shave his head, we put two small suction pots on the back between his ears. Or else, we put it on the vertebra at the base of the neck. We avoid forehead and temples because the suction pot pulls very hard on the bone and will leave a strong red mark for one week, except for black people, the mark is not too strong.
- On the heart for heart aches or palpitation; for women, put the suction pot above, below or on the right of the left breast depending on the place where she feels pain or palpitation
- On places of eczemas or psoriasis, mainly in the legs
- Any other places where the patient has an abnormal pain. When the person feels pain on a specific part of the body, this can be due to sorcery put in the body or to a jinn staying there; in both cases, a suction pot is efficient.

The jinns circulate in the blood and are weakened by the suction pot; imagine a vacuum cleaner which eats ghosts. You should know that the suction pot is a medical procedure curing many troubles, so if you make a mistake and the actual pain has a pure physical explanation, the suction pot will do it only good.

With the suction pot, the patient takes 12 water bottles to drink and bathe over 12 days. We also give him Sidr infusion without Senna makki. The Sidr alone cleans the blood and the organs from sorcery and attacks the jinn in the blood.

It is advisable in any blood and organ illness, and any case of jinn. Depending on the level of the problem, we give from one to three bottles of Sidr. It is prepared and drank exactly like the Sana bottle, with a tablespoon of sidr per bottle of 1.5 l of water.

Some think that the suction pot breaks the fasting. You will find in "fiqh as-sunna" authentic hadiths explaining the opposite.

I might as well say a word on Ramadan. Some think that jinns are attached and do not understand why some possessed persons continue to be possessed during Ramadan.

Actually devils are the ones attached and common jinns are as free as human. And devils are never the ones possessing men but other jinns, because the devils' only effect is to whisper in thoughts.

Besides, others believe that we cannot cure during Ramadan. One thing is for sure, those working with devils are technically out of work during Ramadan. Those curing with Quran have no problem.

On the contrary, there is a divine mercy and blessed environment making treatment easier during Ramadan. But curing people is more tiring during Ramadan and organization is more complicated because of meal time, preparation and night prayers. For these reasons, some colleagues prefer leaving Ramadan only for worshiping Allah. Otherwise, we are forced to reduce the activity.

If you cure a person from this opposite sex, be careful. First, I advise women not to cure men, except their relatives. A woman can be healer, but I advise her to limit herself with women and children, and not to hesitate to be cured if she needs it (the same applies to men).

If a man cures a woman, respect Islamic rules: there should be a third person. To touch or unveil a part of the body should not go beyond the strict necessity. Push back the least bad thought as soon as it appears.

If you cure a woman and other women are around, try to teach them the suction pot so they can do it in your place. At least, ask them to remove it. The best thing is to work in couple if possible.
I know that the necessity will push you to it, so be very careful. Of course, the roqya can make you meet the woman of your life, but Satan will try to make you think every nice woman you will meet can be her.
Moreover, I recommend women being cured, as soon as you notice this kind of abnormality with your healer, to react and don't let things go on. Your silence allows evil to perpetuate and other women will go through the same thing again.
Stop consulting with him and if it is very serious, alert people. For charlatans and sorcerers, it is common to have sex with their patients; may Allah preserve us from these evils.
Be aware of women who have done it before coming to you: they may be ready to redo it, and people may have told them it is part of the treatment.
For a practicing Muslim healer, you should know that Satan would like to corrupt you and that drifts do exist: one asks to see a young girl alone, another asks a patient in marriage (because he has no residence papers); another assured the patient that she will not recover as long as she is alone and she needs to get married and proposed the future husband; another intimately touches her "to challenge the jinn". As soon as you see these kinds of things, express loudly and strongly your disagreement and leave.

3. Stepping on sorcery

Make a suction pot at the bottom of the leg, just above the ankle, where there is enough flesh so it can stick, because the suction pot holds just a little on the foot itself. Then hold the foot and recite.
You should also put a small bottle of Habba Sawda in front of you while reciting the Quran, after each bathing with the Quran water, the patient will massage wounds, pimple, eczema, psoriasis and scars with Habba Sawda oil.
The massage with Habba Sawda oil with the Quran is also prescribed for any skin problem due to sorcery, mainly loss of hair. There is another use of Habba Sawda: when sexual intercourse is painful or

difficult, the couple should oil sexual parts with the Quran oil before sexualizing (olive oil may also be used).
If having sex proves hard for the woman, she must try to focus on her desire in order not to reject her husband; the husband, should be understanding, go kindly and progressively and give time to his wife to have desire and be ready.
Notably, he must seek position arranging the most the woman - she can be on top for some. Once more, you can prepare several bottles of Habba sawda at once. The patient also takes two sidr bottles or more.
This sorcery may be hard to remove because it physically impregnates the body and gets harder if it is old. So, we will probably have to renew the treatment and intensify it if needed as described below.

4. Symbolic sorcery

Sorcery very often uses symbols. They take a thing from the victim that represents him: his hair, his photo, his writing, a piece of clothes, dust from his footsteps, his writing, even a handkerchief or a towel he used or ladies' period pads.
Then he will recite his satanic formulas on it while performing various things like knots, locking a padlock, stinging a doll, mixing products, etc. Then he will often try to put it in an unreachable or repellent place or a place representing something negative, like a cemetery, a well, a river or the sea, a sewer etc.
In this case, when the patient bathes with water, the effect on him is removed but the sorcery stays where it has been done and sends its effect again back on him. It is therefore necessary to be destroyed where it is.
If you can find it, burn it or put it in the Quran water; but this is impossible most of the time.
If we know where the place is, for example a grave, well, under house foundation, etc, and we cannot remove it, we just need to pour the Quran water over the place with the intention of destroying the sorcery, without needing to have the water physically reach the sorcery.
Apart from these cases where you physically find the sorcery, the healing will be in two steps. The first one is to discover what has been done. Simply understanding what has been done weakens the sorcery and the victim will stop suffering without understanding what's going

on. To know what has been done, I suggest you make a list of the most frequently used symbols in sorcery with the clues to detect them.

Padlock: the padlock is done to block your life and prevent you achieving things. You will see in your dreams people chasing you, or animals or unidentified things chasing you. They never catch you and sometimes you can hardly move and feel stiff, sometimes you run until you fall or fly away and suddenly wake up. If you face them, it will turn into a fight.

Knots: sorcery with knots is a very general thing: it can attach a man's income, a woman's womb, a student's mind, communication in a couple. It comes in your dream as snakes, as the sorcerers of Pharaoh turned the ropes and sticks into snakes.

Water: when they put sorcery in water: river, sea, lake, etc. that makes your life wasted like water running into the sea, it stops your projects as if you are building in the sea and gets your money wasted as if you take water in your hands to drink from a river and by the time you bring the water to your mouth there will be nearly nothing left: in that way you will not manage to enjoy your money for various reasons. You will be seeing water in your dreams: river, sea, swimming, drowning, crossing water, rain, etc.

Tree: when they put sorcery in a high place, tree or mountain, it will have two effects: first it will envelop you and turn your life into a circle instead of progressing forward, so you do many things to improve your life and after some time you come back to point zero and it repeats the same again and again. The second effect is to lift your mind over reality so you will be imagining things, doubting, fearing or wondering, and enable to have constructive and pragmatic thinking. You will see yourself in dream climbing, flying, being in height, in an airplane, going down, falling or slipping.

Well: when they put sorcery in a well or a deep hole or throw it from a high bridge, it is to make your problems deep with no solution, and also makes your money loose endlessly as if it is thrown in a well. You will be dreaming about falling in a deep hole.

Grave: sorcerers love using symbols related to death. They can just burry the sorcery anywhere in a graveyard, or take sand from the graveyard to do the sorcery, or find a grave dug in advance and burry it inside, and after a day or two someone will be buried there, or take the water that washed the dead body, or cut a piece of the kafan, or

put it inside the kafan, or put it in the mouth of the deceased person, or extract dead people to use their bodies, or get human parts from the hospitals, it all comes to the symbol of death. This sorcery will attract the person to death: he feels tired and exhausted even after a night's sleep, can't enjoy anything in life and can't think of his future, feels sadness and depression and thinks about death. He will see dead **People in his dreams**: either dead people he sees them alive or live people he sees dead, or sees himself dead or graves or funerals.

Footsteps: they take the dust you walked on then do sihr with it to stop the person going forward in his life. He will see cars or vehicles in his dreams such as boats or airplane or accidents, or sees himself travelling, or animals used for transport as horse, donkey or camel.

Clothes: when a lady sees children or babies in her dreams, it means sihr was done by her body clothes due to the relation with breastfeeding. Sorcery with clothes has also the effect of wrapping the person up, as a bad effect sticking on him.

Photo: sorcery with photo alters the personality by provoking ugliness or darkness of the face, or angriness or sadness; it can also cause an illness affecting the face.

Hair: worries, successive problems, headaches, mental problems.

Writings: when you see people in your dreams, it means they used writings in sorcery; this is actually the only symbol I can't explain, but that's how I found it. Sihr with writings can also cause study problems or administrative problems.

Charcoal: they use black stuff in sorcery to provoke sadness, dark aspect, and people getting a negative perception of you.

Fire: when they use fire in sorcery, you will feel burnings in your body. You can see fire, embers or smoke in your dreams

Star: they do sihr with stars or tie complicated knots so the person is tied in his life, things go reversely, promises are not honored, situation gets extremely complex.

Canary: is an African pot where they put mixtures for sorcery. The idea is to do a work on the person involving many classical ingredients like a best of 4. The verse we use for this sorcery is very general so use it whenever you feel there is general sorcery.

Doll: using a doll in sorcery allows to produce many effects on the body of the victim. If you feel those kinds of effects use this symbol. The verse refers to the African version of the doll: the cola nut.

Picked doll: gives a sensation of being stung or multiple pains in the body.

Anger: abnormal anger.

Donkey: using donkey hair will make the victim impressively stupid, unable to understand or stubborn. He can see donkeys in the dream.

Underwear or pubic hair: this causes serious sexual problem or heavy erotic dreams.

Ants, **termites**: they put the sihr in an ant or termite house so they all attack it; the victim feels pins and needles all over his body. This sorcery can also bring hundreds of jinns in the body

Dog: doing sorcery with dog parts, usually hair, gives the person a bad character and the person will dream of dogs. Dogs in dream can also be the jinns sent by the sorcerer to attack the victim.

Fish: they put the sorcery in a hook and put the hook in water and wait for a fish to come and take it then they release the fish in the water. You will then see fish in your dreams and according to what happened to your fish, you will see fresh fish or rotten fish or dried fish or grilled fish etc. Some also see sharks because the fish was eaten by a shark.

Blood: using blood in sorcery provokes blood problems like diabetes or blood pressure or cholesterol and abnormal health problems.

Period blood: this causes relation, sexual and pregnancy problems and she will see blood in her dreams.

Animal parts: this makes the body to degenerate like a dead corpse causing weird and severe illness. Besides, when sorcery is done with rat or frog, it makes the person repulsive like those animals that people don't like. Sorcery can also be done with pork to make the person totally immoral or taking too much weight. Other animals like hippopotamus or elephant can be used to make the person swell drastically.

Bones: when the bones of the victim are generally weak or ill or paining it is likely that sorcery is done with bones.

Excrements: when sorcery is done with excrements or put in the toilet, the person becomes repulsing and disliked. He will see excrements, dirty water or toilets in his dreams.

Skin: any skin illness.

Chilli pepper: this makes the victim burning like hot chilli and very irritable.

Other symptoms are treated without searching what symbols were used to provoke them, but simply by using verses of Quran corresponding for those symptoms:

Madness: loosing mental capacities on different degrees, seeing crazy people in dreams.

Sacrifice: when the sorcery is done with sacrifices the person sees meat in his dreams or gatherings or sorcerers or rituals or sacrifice animals like sheep, bull, birds. Sacrifices can have the effect of capturing the soul of the victim so he seems to have lost his personality.

Statue: add this verse with sacrifice sorcery.

Forgetting

Revivification: this verse is to revive a dead personality or a loss of conscience or any part of the person that is dead, not responding any more.

Loss of money: it could be lost, stolen, or wasted or every time something will happen and the money goes.

Noises: or voices.

Presences in the house.

Passions: following any passion: cigarette, alcohol, drugs, sex, etc. and losing control of his life.

Mental weakness: difficulty to concentrate, think or decide, loss of confidence.

Eye illness.

Sterility and sexual weakness.

Cold: cold sensation in the body or part of it.

Fear: including fears in dream.

Killing jinns and sorcerers: this verse helps to kill jinns and sorcerers.

Spider: when djinn spider is used in sorcery, it holds the brain like an octopus and prevents the patient from thinking. He might see a spider in his dreams.

There is an interesting clue to recognize sorcery. The order dictated by sorcery materializes in the person's life and gets in his thoughts until the person ends up having that idea in mind,
For example, the person can sum up his situation with:
"I keep on turning round and round"; this means that sorcery is hanged, because hanged sorcery's effect is to dominate the person with a vicious circle, transforming his direct line route into a circle, and the person goes round in circles again and again, goes handling his business and comes back to the starting point;
Or he would say: "I am like a dead person", so it is in a grave; or say "I am chained", it is made with chains. Therefore, when discussing with the patient, you will often find the key sentence giving you the sorcery.

The second step is removing the sorceries. To do this, you will take for every symbol a verse of Quran adapted to undo it. Here is a list of 45 verses (or parts of verses) to remove the previously mentioned sorceries.

PADLOCK Surat 21 verse 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

KNOTS Surat 20 verses 26 to 28

وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

WATER Surat 26 verse 63

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

TREE Surat 6 verse 59 until ya`lamouha

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

WELL Surat 22 v 31 from waman yochrik

وَمَن يُشْرِكْ بِاللّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاء فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

GRAVE Surat 6 verse 122 until bikharijin minha

أَوَمَن كَانَ مَيْتاً فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا

FOOTSTEPS Surat 38 verse 42 twice

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

CLOTHES Surat 7 verse 26 until khayr

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاساً يُوَارِي سَوْءَاتِكُمْ وَرِيشاً وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ

PHOTO Surat 7 verse 11 until fasajadou

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلآئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ

HAIR Surat 19 verse 4 from inni wahana

إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيّاً

WRITINGS Surat 2 verse 102 from fayata^{C}Allahmouna to bi'idhni llah

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللّهِ

CHARCOAL Surat 3 verse 106 until imanikom

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ

FIRE Surat 5 verse 64 from kollama awqadou

كُلَّمَا أَوْقَدُوا نَاراً لِّلْحَرْبِ أَطْفَأَهَا اللّهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً وَاللّهُ لاَ يُحِبُّ الْمُفْسِدِينَ

STAR Surat 5 verse 89 until alayman

لاَ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ

CANARY Surat 25 verse 23

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُوراً

DOLL OR COLA NUT Surat 6 verse 95 until alhayy

إِنَّ اللّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

PICKED DOLL Surat 33 verses 10 and 11

إِذْ جَاؤُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتْ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

ANGER Surat 42 verse 37 from wa'idha three times

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

BLOOD Surat 5 verse 3 until lighayri llah bihi

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ

PERIOD BLOOD Surat 2 verse 222 from de fa'idha tatahharna

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّهُ إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

ANIMAL CARCASS Surat 5 verse 3 until fisq

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ

DOG Surat 5 verse 4 from wa ma `Allahmtom to `Allahmakoum Allah

وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

FISH Surat 37 verses 142 to 144

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ

BONES Surat 36 verses 78 and 79

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

EXCREMENT Surat 74 verses 3 to 5

وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

SKIN Surat 16 verse 80 from wa min

وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ

DONKEY Surat 62 verse 5 juntil asfara

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

UNDERWEAR Surat 7 verse 22 from badat to janna

بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ

PUBIS HAIR Surat 86 verses 5 and 6 and surat 66 last verse

فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ خُلِقَ مِن مَّاءٍ دَافِقٍ

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ

CHILLY PEPPER Surat 56 verses 52 to 54

لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ فَمَالِؤُونَ مِنْهَا الْبُطُونَ

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

MADNESS Surat 2 verse 275 until almass

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

SACRIFICE Surat 6 verses 162 et 163

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

STATUE Surat 21 verse 98

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

FORGETFULLNESS Surat 12 verse 42 from fa'ansahou and Surat 18 verse 24 from wadhkor

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَداً

REVIVIFICATION Surat 30 verses 17-19

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

LOSS OF MONEY Surat 18 verse 42 from fa'asbaha

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَداً

NOISES, VOICES OR BUZZING Surat 20 verse 108 from wakhacha`ati three times

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْساً

PRESENCE IN THE HOUSE Surat 27 verse 52 until dhalamou three times

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا

PASSIONS Surat 34 verse 54

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ

MENTAL WEAKNESS Surat 38 verse 20

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

EYE ILLNESS Surat 50 verse 22 from fakachafna three times

فَكَشَفْنَا عَنكَ غِطَاءكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

STERILITY AND SEXUAL WEAKNESS Surat 51 verses 47 to 49

وَالسَّمَاء بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ وَمِن كُلِّ شَيْءٍ خَلَقْنَا

زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

COLD Surat 76 verse 13 from la yarawna twice

لَا يَرَوْنَ فِيهَا شَمْساً وَلَا زَمْهَرِيراً

TERMITE Surat 34 verse 14 until minsatah

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ

FEAR Surat 106 verse 4 from wa amanahum

وَآمَنَهُم مِّنْ خَوْفٍ

KILLING JINNS AND SORCERERS Surat 55 verses 33-35

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ

SPIDER Surat 29 verse 41

مَثَلُ الذِينَ اتَّخَذُوا مِنْ دُونِ اللهِ أَوْلِيَاءَ كَمَثَلِ العَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ البُيُوتِ لَبَيْتُ العَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

Then you write these verses with an edible ink (the ink for Quranic slates or rose or orange flower water with food coloring or saffron) on a paper if possible transparent.
You need a traditional reed pen, or a modern ink pen; at worst, use a tooth pick. Then you dilute this paper in his treatment's water: if it is a 20l can, just dip the paper in the can and leave it for the treatment's period; If it is 1.5l bottles, you need to empty all the bottles in a big bowl and leave for an hour at least with the paper until most of the ink is diluted. In this case, you can also write on a tablet or a plate so it will be easier to dilute.
For those who find difficultly in writing, you can transfer the verses by placing the transparent paper over the paper with the verses. For the dilution of the verses, we write them without points and vowels, because that was the writing in the time of Prophet ﷺ, (peace and blessings be upon him), and points and vowels were added later. Once the verses diluted in the water, the bathing will be exactly the same as for sorcery in the general case.

Of course, these verses are not limited, and you are free to use more as you wish and find the verses appropriate to the problem you are dealing with.
You can also write prayers of the Prophet ﷺ, (peace and blessings be upon him) such as the war prayer: "oh, Allah! You sent the clouds, gave down the Book and beat up the coalition, defeat them and give us victory on them"

اللهم مجري السحاب ومنزل الكتاب وهازم الأحزاب اهزمهم وانصرنا عليهم

Or sahaba's prayer to destroy enemies: "Oh Allah! Count their number, destroy them all, and don't leave any single one of them!"

اللهم احصهم عددا واقتلهم بددا ولا تغادر منهم أحدا

We can also use this method for those who cannot take the water with them, for example someone going on a journey or to send a treatment to a distant person.

You then write Fatiha, the verse of the Throne and the last three surahs, as well as the three verses against sorcery mentioned in III B1, then he dilutes the sheet with 12 bottles to bathe and make infusion.

If there are symbols to add, they should be put in a separate paper and added to the water.

Of course, there may be many symbols and much sorcery at once. What I advise is the following: "Do your best to solve it all at once" You will probably not succeed, yet you will have better results than considering: "I start by removing this one, then the other, then…"

When the person comes back and still has some sorcery, ask yourself every time: "Could I not have cured the whole of it the first time?" and improve your methods. This will lead you to the following conclusion: "In doubt, we treat as if we are sure".

Please, never say: "I have to make him come back several times to get more money" First of all, this is not an acceptable Muslim way to take advantage of other people's misfortune.

It is also a betrayal because the Prophet ﷺ, (peace be upon him), said: "If a Muslim asks advice to his brother and if he shows him something whereas he knows something else better for him, he has betrayed him".

So feel compelled to do your best to help people. And we are not lacking patients, and any satisfied patient will certainly send you a lot of customers, not to mention prayers he will address you, and of course:

"Allah helps he who helps his next fellows".

So when you notice much sorcery, try to cure them all. For example a woman complaining about headaches and stomachache, painful period, feeling apathy and depressed, being blocked in all her undertakings, turns round in her life, always penniless and feeling pains in different parts of her body.

You make her suction pots on ovaries, kidneys and neck, you recite on her, you prepare 18 bottles for bathing, and add verses for padlock, charcoal, doll with needles, losing money, tree, tomb and well.
She bathes over 12 days, so this is 12 bottles. You prepare the infusion with the remaining six or you give her six doses of infusion and she mixes it herself gradually. Once she is back, you will check improvement of symptoms, if the infusion harmed her till the end and what she dreamed about.
Ask her to perform every night before sleeping, two rakaat of need prayer to beseech Allah to show her if there is something remaining and what is to be done.

5. Sorceries in series

If the patient is bewitched again, instead of perpetually curing him and waiting for the sorcerer to get tired, the patient should react. For that, he barricades himself with supplications proposed in next paragraph §D.2.
He performs them as seriously as possible and does not forget the intention of returning to sender which is our only resort against sorcerers. If he sees in dreams the sorcerer or any evil willing to reach him, he immediately recites the verse of the Throne for protection (explanation in chapter II §2).

One should also resort to the supplication of the oppressed ones. According to the hadiths, the most granted wish is the one of someone who experiences an injustice. There is no specific formula, the patient just asks Allah to avenge him from the author of the injustice, to punish him the way he deserves it, and to stop him doing it again to him or anyone else.
For those hesitating to pray against others or to point the author, say it otherwise: “Oh Allah, if you have planned to guide him, guide him now! If you programmed him to Hell, then take him now!” It is essential when someone wants to harm you not to undergo but to take action, even on a minimal basis.
We noticed that the person accepting to undergo the others and not willing to have an influence on them is more fragile before sorcery, jinn and evil eye. Besides he is more fragile before anything in life. So fortify yourself, do not accept to be a victim, act, wake up at night and

beseech Allah to avenge you, destroy allied evil and shelter yourself from of all their evils as well as your relatives and goods.
Some of our clients thus saw their sorcerers die within few weeks. Is it not the best thing? Besides, the more you react against those who harm you the more you dissuade the next ones. Sorcerers do evil to many people, but your prayers added to others can change things Inshallah.
Even if I have mentioned this for sorceries in series, it is valid for all cases: those selling their soul to the devil and wanting to destroy you and your family, do not have any rancor asking Allah to destroy them as soon as possible.
When there are sorceries in series, there is always a mother-sorcery. As soon as you understand it, instead of removing them one by one, strike the center and cure it as a normal sorcery. It is sometimes set in the body; we then need to look for a painful place in the body.

6. Treatment for house, shop, vehicle or any object

There exists a single treatment for sorcery, the jinn and evil eye. Spray the house with the Quran water. Pour the water in a spray or put a spray on the bottle of water, you can also do it with you hand.
Spray the whole house: walls, roof, floor, under the furniture, in drawers, closets, in the oven, the fridge, the washing machine; outside windows (from the inside) and outside the door. For toilets, close the basin and spray the rest.
It is very important to reach all corners and not to forget the outside of the windows and the doors. Particularly insist on the entrance door and couple bed in a sorcery case because these are the most critical places.
In case of jinns, insist on any recesses and holes, especially if it is an independent house, basement and storehouse need to be entirely sprayed, all accesses like the chimneys and air ducts, then lock them or put a symbolic closing saying bismillah.
If there is a garden, it is not necessary to spray it, just spray the outside door and the lane to the house. For a shop, do spray the goods storage place and all machines involved in production as well as administration. Spray at any moment, all at once, saying bismillah each time so that jinns go away and avoid being burned.

You can also put a Quran tape in order for bad jinn to leave while spraying: it is preferable to avoid any risk of vengeance from jinn. They will not be able to come back after you spray.

The Quran burn jinn only when they are in an irregular situation: so if there are believers and worship Allah, and you agree that they stay in your place without disturbing you, the Quran will not chase them away: the evil ones will leave and the good ones will stay.

Sorcery can be done on the house from far away, or put in front of the door or put inside the house, possibly by jinn. So if you find suspect objects, you have to burn them. First protect yourself with prayers before touching them because of the risks. Over all don't kick them. The best way would be to start by pouring some Quran water on them, or put it in a glass of Quran water.

The house issue may be more complex, because the jinn are well installed or the sorcery is stuck, or put in a wall or under the foundations, you then need to spray the house two or three times, use the Quran water in cleaning products to clean the house, pour the Quran water at the bottom of the walls all around the house for sorcery in foundations.

Some cases we presently have no clue for are houses built on old cemeteries or treasures. I don't really know why jinn are so present in cemeteries and attached to them, but it doesn't seem possible to empty a cemetery from jinn. It is also surprising to see how jinn are attached to treasures and some told us they want it "to be rich" but can't do anything with it.

7. Hard and impossible cases

Impossible cases are the ones where the patient had irreversible physical or mental alterations.

When a person becomes physically handicapped or mentally retarded because of sorcery he was subject to very early or in childhood or even in the wombs of his mother or the mother is the one who was bewitched to bear handicapped children, even if the sorcery is removed the effect the patient suffers of is irreversible.

We can just hope a slight improvement and a relief for the patient, and a limitation in the degradation of his state. So do not give false hopes to the family and explain to them clearly the limit of your possibilities.

When the child has a jinn dominating him since his early childhood (autism children), the problem is that he never had his own personality and never possessed his body. We can possibly remove the sorcery, which will partially relieve the person, but even if we manage to remove the jinn, who will be the master of this body?
It is actually a body with no other master but the jinn, and even if the jinn leave others will come.
The other case without solution is the person who does not want to be cured either because he does not believe it or the sorcerer made him dependent of him or he ran away or other.
Treatments described below cannot be performed without patient's participation, unless a child or an impotent taken care of by the family.
We do not exclude that one day we could cure people without their presence and consent, but I currently do not know any of my colleagues doing it. Then all that remains are prayers and Allah's begging.
Treatments given in this book evenly work with all people by the will of Allah, but when the situation cannot be handled like normal causes, one should not lose hope and definitively turn to Allah.
We are not talking about miracles and we cannot rely on miracles to cure people. Let me give you another example: a girl engaged to a boy went back home for holidays. She got charmed in order to get married to one of her cousins so that she forgot she was engaged and refused to talk to her fiancé. The girl's parents were "respecting" her will and did not want the fiancé anymore. He then begged Allah with insistence and saw in a dream angels proposing to help him. Then, she got her senses back and quickly returned from her holidays.
Note that if you see the sick person in your dreams, you can cure him in that dream, or if you see the sorcery, you can destroy it, and if you see a jinn (yours or someone else's) you can kill him.
Instructions for use: before sleeping, read 11 times the verse of the Throne; ask Allah to bring you the evil to destroy, as soon as you see it, you catch it and read ceaselessly the verse of the Throne. Repeat it as needed.
Then, when there is no more means do not lose faith in Allah's mercy. But also accept Allah's test and the difficult situation. For someone who refuses care, we can still make him discreetly drink Quranic

water; this may soften the sorcery effect so he can get his senses back and agree to be cured.
It is also good to read in the pan while cooking family meals, this will be good for affected persons and will not harm others (you can do it as long as you want and in any meal you want).
You will have to read Fatiha, the verse of the Throne (2/255), the last three surats (transcribed below) and the verses against sorcery 117-122 of surat Al-Araaf, 81-82 of surat Yoones and 68-70 of surat Taaha transcribed in phonetics above all of which 7 times.
The recitation of translated Quran has no effect on the jinn and sorcery, so you must absolutely recite in Arabic. I am giving the Ayatul kursi or the verse of Throne in phonetics for those who don't know it:

Allahu lâ ilâha illa huwa alhayyu alqayyoom la ta'khuđuhu sinatun walâ nawm lahu mâ fi-ssamâwâti wamâ fil-ar<u>d</u> man đa-llađî yashfa'u indahu illâ bi-iđnih ya^{c}lamu mâ bayna aydîhim wamâ khalfahum walâ yuhî<u>t</u>ûna bishay'in min ^{c}ilmihi illâ bimâ šhâ'a wasi^{c}a kursiyyuhu ssamâwâti wâl-ar<u>d</u>a walâ ya'ûduhu hif<u>dh</u>uhumâ wahuwa al^{c} aliyyu al ^{c} a<u>dh</u>îm

To those who do not know these verses, they can still read surahs and verses they know and healing prayers.
There is another possibility: someone else does the treatment. This is a matter of intention and prayer. The person must have a very strong emotional link with the patient.
He will bathe with the intention of bathing the ill person asking Allah to bring this Quranic water onto his sorcery and to cure him. He does the operation for 7 days. If the person himself has a treatment to follow, he will just have to add the intention of curing the other person. This technique has already worked, but it depends on the bathing person's intention and prayers.

8. Intensive treatments

Treatments exposed in this book are maximum treatments, calculated for the most difficult cases and the most fragile persons. It remains possible to intensify the treatment if the person is seriously affected or if a quick improvement is needed.

Intensive treatment consists in bathing twice a day instead of once, and possibly reciting the Quran on the patient every few days or every day or several times a day, and to massage the painful places on the body with Habba Sawda Quranic oil.
If the situation seems difficult to solve, ask the patient to recite the surat of Fatiha 125 times a day and then to give alms of the Hasanat gained saying: "O Allah, the good actions I gained with this recitation, I give them to persons who need it, and I am asking you to solve my problem or to show me the solution", then the person should be careful about the dreams because she might see the solution. Actually, in Africa often are the difficult cases, we give this recitation to all patients, along with: lâ ilaha illa anta subhânaka inni kontu mina dhalimîn to recite 300 times a day.

9. Other techniques

I would like to remind you that we are in an open field, on horseback between medicine and religion; all means are allowed as long as they do comply with religion.

Some traditional healers use lead: heat it in a pan so it melts then let it drop in water. The lead needs first to be impregnated by the ill patient: either turn it around him or let him sleep with it in his bed.
By falling in the water it will absorb the person's evil and take its shape when solidifying in the water. Some healers make strange recitation along with it, but it works on its own and you might as well recite Quran on it.

There is nothing in lead itself contradicting religion and its effect is not impossible to understand. Jinns are made of fire; it is a kind of energy, and sorcery if of the same nature. The lead has the capacity of absorbing this energy which weakens the jinn or sorcery and somehow relieves the patient.

Sometimes later the sorcery or jinn reconstitutes itself. So it is not a total recovery but a weakening of the evil, but some healers insist people get total recovery.

There is no contradiction whatsoever in this practice with Islam, unless forbidden deeds are added to it, like praying anyone else than

Allah. So I recommend those using the lead to read Quran with it and to learn more about the roqya in order to be more efficient.

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C. The Jinn

1. General method

The Quran recitation burns the jinn. Burning does not mean the same for the jinn as for us because they are made of fire: when they burn, they consume and reduce in volume, lose strength and suffer a lot.
To kill them, you need to consume them totally. So we may not know when he will be finished. He may become weak until losing all effects but still remain present. He can recover his strength if the person don't do much dhikr and commits sins.

The jinn resists until his pain becomes bigger than his wish to stay. This depends on his strength, the reason of his presence and his power on the person. He may stay until he dies.

Recitation and bathing are also good in removing the jinn: you recite holding the person; he bathes for 12 days; if the jinni is still there or for caution if his presence is no longer felt, you recite another time and the person bathes again.

If the person feels the jinn in one part of his body, you recite holding this very part, tapping and massaging from head to toes.
Normally, the feeling should move to the bottom following nerves: from head to neck, along the spinal cord down to the kidneys, then around the hips and along the leg seen on profile till the ankle and the feet plant to the big toe. Just follow the feeling of the patient massaging and tapping all the body long.

Unfortunately, there are several cases where only recitation and bathing are not sufficient. First of all when the jinni is located in a precise place of the body (often the head when having headaches or obsessing thoughts or in the chest when feeling pressed and suffocation or in the intimate part when it is a sexual issue):

You should start by putting one (or more) suction pots at this place. This detaches the jinn from the place he is and he can easily slide to feet until he leaves. He can also exit from other places such as the mouth when he is close to it: the person feels like vomiting. Other cases where only recitation is not enough are:

2. Sorcery

When linked to sorcery or blocked by it, you must start by removing the sorcery. So far, the diagnostic can only be established by the symptoms mentioned in the first chapter. Other diagnostic methods are possible.

Information from jinn will be seen in the next chapter Inshallah. There are also dreams announcing sorcery. At last, we should not neglect the prayer of need, because we should never give up struggling when Allah stands by us. If you don't know how to come over it, you repeat the prayer of need till Allah gives a solution.

It is a mistake to attack the jinn before removing the sorcery: the jinn cannot go, he suffers but does not die, he struggles and moves aimlessly around, the patient suffers, the jinn expands in the body as he struggles: he can physically move the patient's body or speak through his mouth.

There is a risk that after the treatment, he does not stop speaking and keep on moving the patient's body; or else he will start speaking at any moment, therefore the person is possessed.

You should not take this risk. If the sorcery is symbolic or eaten, you just need to give him water for bathing and infusion. When the person has sorcery in his body, it is necessary to recite Quran on him with the sucking pots.

But if he has jinn in the same time, do not insist on them and take intention to remove sorcery and to burn the jinns just a bit so they decide to leave as soon as they can. This is the most common mistake made by non-professionals: attacking the jinn without removing the sorcery: this is tiring task for the healer, the patient and the jinn with poor results and the risk of the jinn getting more expansion in the body of the person by struggling.

So when you receive someone who already went through it, on who a lot of recitation has been done and maybe was beaten and who fought, if you are able to diagnose the sorcery, just give him the treatment for the sorcery and do not touch the jinn.

Tell the jinn that you do not want to harm him, that you just want to remove the sorcery so he can leave, and if there are other sorceries beside this one, he should show it to the patient. If you happen to recite on a person to remove the sorcery while he has jinn, take the

intention of only burning the sorcery and free the way for the jinn to leave.

3. Integrated to the nerves system

When the jinn is stuck to the person's brain, so that both personalities are almost merged or his hold on thoughts is too important or he completely possesses the person: you need to loosen him from the brain before reciting the Quran.

You take a sharp tool, a potato peeler for example, hold the person's head, recite Fatiha once, the verse of the Throne and the last three surahs, then you heat the edge of the blade with a lighter, and you give little strokes from the back of neck up to the middle of the forehead and from one temple to the other one via the top of the head (only once from back to forehead and from the right to the left).

The person should feel some burns; if it cools down, you need to heat the blade again and continue. This method is very efficient to remove the jinn because he feels the burning more than the person does and later on he is more reached by the recitation.

It is also very efficient to put a suction pot to detach and weaken the jinn. When he is in the head, the suction pot is put on the nape, on the spinal cord which is at the base of the back of neck.

You can also put two between both ears, on the last piece of flesh before the skull, this is very efficient but requires shaving the head of the patient.

If the jinn are in another place of the body, it is also efficient to put the suction pot at the right place, and put your hand near to it during the recitation. The jinn may have two settling points and moves from one to the other, then you will need to put a suction pot on both. If the jinn are everywhere in the body, do not hesitate: put suction pots everywhere.

4. Psychological problems

The jinn is stuck by a psychological disorder: the person has a psychological problem arousing a "magnetic field" in his mental and the jinn is trapped. You should first solve the psychological problem, but you can still weaken the jinn with the recitation, bathing, suction pot and cauterization –pricking), in order to drastically reduce its effect.

It is also possible to force till the end trying to kill the jinn with the method in the next paragraph, but it is not easy and likely to be painful for the patient.

I cannot expose in this book how to solve psychological problems because this is an independent science, but I will try to give a quick explanation. Let us say that the brain records human experiences:

Images, sounds, smells, impressions, etc, in a chemical, electrical and magnetic form are all are recorded because we sometimes remember things we have forgotten since a long time, and something happens and all the souvenirs come back.

So they were there, somewhere, and all of a sudden, the brain was able to reproduce images and find back many details. All this information is in a very complex filing system, since a clue can lead you to a situation and link it to another, etc.

Then, in order to "think", the brain calls on its knowledge, analyses and gives the optimal answer. When the person is under a shock: physical or emotional pain; the recorded incident contains pain in some very intense shape let us say an electrical or electromagnetic load.

A kind of short circuit results from it, "a bug", like a knot in the network. The behavior of the person is affected: this incident becomes synonym of pain and the person tries to flee it and avoid it.

Each detail of the incident becomes synonym of pain and the person faces it with difficulties. For example, someone bit by a dog will fear dogs, after an accident someone will not bear speed or height, a women being raped will have difficulties for sexual relations or all relations with men.

We could say that a load linked to pain affects the electrical isolation of the network, and instead of establishing logical causes to the pain, the brain confuses all data linked to the incident and gives back the same conclusion: danger, fear, escape or other existing behavior in the incident.

But this mental world I am talking about is the world of jinns, I am not saying that we can measure the jinns in electrical load and in magnetic force (we might one day), but the jinns for example whispering to humans or eating with them have a real existence and a real effect on us; this parallel world sticks to us.

Thus, having a “load” in one’s “mental electric chemical and magnetic network” can retain a jinn by a depression mechanism. Actually we even found that having theses “loads” commonly called “psychological problems” or “weak character” is what allows the jinn and the sorcery to have a power on the person and act on him.
This is why the more a person is “psychologically strong”, which means he has control on himself, on the environment and overcomes difficulties of life with serenity, the less he will be affected by the sorcery and the jinn, and vice versa.

There is a natural and simple solution to erase these loads: get your patient to narrate the event that made him suffer, eyes closed, imagining and living once more the whole incident, facing and going over the painful parts, until all the pain is evacuated and he feels nothing disturbing with the event and even looks at it positively. It is a well-known fact that talking about your problems relieves, but this has been developed in a technical and efficient method.

How can you know your patient needs this? When you see that his suffering or disturbance is not necessarily a result of sorcery and jinns, ask him when it started. Then ask him if something happened at that time. If he tells about a difficult event such as a death, an aggression, a separation, a failure or any major painful event, you have a psychological problem - this does not exclude sorcery and jinn problems.

A second case is a patient suffering from jinn and sorcery problems but weakened in facing them by much suffering in his life. You will then alternate roqya and psychotherapy until he completely recovers from both.

Moreover, I would like all healers to apply this technique on themselves – with the help of a second person – until they completely evacuate any suffering that occurred in their lives.
That will give them mental strength and leave no weak points in facing sorcery and jinn. Finally, anyone can gain from this technique even if there is no obvious psychological trouble, because anyone has gone through painful physical or moral experiences must have an effect on the mind.

The person listening to the patient monitors the session. First ask him if he recalls an event that made him suffer. Then ask him to close his eyes and to narrate it. When he reaches the painful part ask him to repeat the sentence describing his pain, just to keep on repeating it.

He will then go through different physical sensations like headache, dizziness, tiredness, feeling sleepy and various pains, he will recall more information concerning the incident and realize different things, and he will go across many emotions such as fear, sadness, anger and annoyance until he reaches positive emotions and might even laugh about it.

When there are no more physical effects, no new information and positive emotions, the pain is totally released from the mind. Ask him to continue relating the incident.
If he has finished the whole incident, stopping at each painful aspect and repeating till a complete release, ask him to look back the whole event and to see if there is anything else still painful in the event; you will then treat that aspect.
When he says he doesn't see anything painful, ask him to look back the whole incident and repeat: "There is nothing else painful" until he is really convinced there is nothing else painful.

Then you can move on to another incident. You listen to his narration without any comment but only help him to tell the story completely by asking questions- always in the present tense, as if the person was living it now- on the incident in case you feel he omitted a part or doesn't express correctly his pain.
When several incidents caused a similar pain, you will notice that when repeating the painful part, no new information will come, the patient will no longer see the incident but the physical or emotional effects remain and don't change any more.
You must then ask if there is a previous similar event and pass on to it and you will need to trace back to the chain of incidents. It also happens that the patient himself, after repeating a certain number of times the painful event, will move on to another one and want to talk about it.

Your work is eased and you just need to follow him. When the pain is released, the knot is undone and the patient will recover his rationality and the uncontrolled reactions due to past shocks will disappear.
Let me give you an example to help you start. I met a shy brother who was unable to express himself before strong personalities. I told him: "Your personality has been crushed in your childhood preventing you from expressing yourself".
He said: "That is exactly what happened". I proposed the therapy and there we went. Sitting in front of me, with closed eyes, I asked: "Tell me what happened". He said: "it is my father…" and he started crying. I let him finish crying then I say: "Repeat: it is my father". I made him repeat this fifty times until it had no more effect on him, then I said: "What did he do?" He said: "He chased me from home at seventeen". "What did he tell you?" "He said we cannot keep you any more, you leave". "So repeat this sentence", and there we go again and again.
We went from one painful souvenir to another, and we had him repeat until it had no more effect on him, and after two sessions of one hour each, there was nothing more, his confidence was back, and no more painful souvenirs were disturbing his mind.
Cases of jinns stuck by psychological problems are rare, meaning it is rare that it becomes the major obstacle to the treatment, because in most of the cases psychological problems exist and slower down the treatment, but we overcome them.
When the psychological shock is obvious, so that the effect on the person prevents him from healing, it is important to detect it in order to avoid mistake in the treatment, and to cure it as mentioned, precisely with lover jinns.
When a girl was victim of sexual abuses and rejects sex and is unable to build a normal relationship with a man, jinn in love with her or sexually abusing her will take refuge during the treatment in the part of her mental she can't confront and permanently avoids.
If this is your case, you must inform your healer and apply the therapy to gain time and efficiency and clear out your pains. Sometimes it happens that the patient mostly suffers from psychological troubles and the jinn slightly worsen things.
There is another kind of psychological problem due to drugs. When a person smokes cannabis, he is high; he goes in an imaginary world

like a dream. Jinn may strike him at that moment and he will be stuck in his dream world, meaning he will not wake up from his delirium.
So there aren't any jinn talking to you, but a person in a permanent state of semi-conscience. If the person does not definitely stop cannabis, as far as I know his state will never improve. If he stops, a single treatment should be enough to remove the effect of the jinn who stroke him (you need to check about sorcery), then he should gradually take activities that will bring him back to reality.

5. Resistant jinn

If he is so attached to the person that he resists until death – this might happen with love cases - you need to apply the ultimate technique: hit the patient's feet. This method is up to now 100% efficient as long as the jinn is not linked to sorcery or stuck with psychological problems.
Nevertheless, you need to control well advantages and drawbacks:
The first drawback is that the patient feels the strokes more acutely than normal. The only case where he feels nothing is when he is totally possessed or when the jinn take possession of his body during the process. Otherwise, the person feels the strokes; and the jinn inside him as well. The jinn will suffer more than him and transmit his emotions to his host. At a certain point, the jinn leaves his place - mostly the head – and starts migrating toward a foot, until he reaches the foot then leaves by the toes. When he leaves the head, the person may feel light and relieved and says that the jinn is gone; actually he just left the head. When he reaches the foot, the jinn feel that the strokes are blowing him off, so does the patient.
It is rare that the patient bears this till the end; most of the time you will need to hold him. He might want you stop and get angry with people curing and holding him. When the person is fragile, he can be shocked by the treatment, and for example might refuse to undergo that another time. The more the person is fragile the more you will have to beat softly and it will be enough.
The second drawback is that you can make a mistake on the diagnosis: the jinn is linked to the sorcery and will not leave, no matter how hard you hit. When you have beaten a lot, and the jinn is obviously crushed and despaired, but does not leave and says he can't leave, you should suspect the presence of sorcery.

The advantage is success where we were stuck: we master the jinn and force him to leave; and if the jinn is linked to sorcery, he may confess it when he can't bare the pain, and this enables you to remove the sorcery and solve the situation.
You need to make sure that none of the attendees stay on the path of the jinn when he leaves; or else he may directly enter into him, especially if he has a breach.
And I am begging you, do not hit the face, and avoid any other part of the body but the sole of the feet.

6. Weak Points

a) Fire

We discovered that fire is a weak point for jinns. We know that they are created of fire, and we discovered that they melt in contact of fire and cannot bear it. If you approach a candle to the patient's sole of the feet so that he can feel the heat without being burned, the jinni suffers a lot from the heat.
It is possible to approach a candle to another part of the body if the jinn is there, but since we always try to make him leave by the feet, you should bring back the candle near the foot if the jinn leaves that place.
Actually, even sorcery is vulnerable to the heat, and lighted candles help pumping it out of the body. So, in order to put all chances on our side, we advise during all recitation that you put lighted candles near the patient's feet. I hope that in following editions, we will be able to propose enhanced methods; Allah is Almighty and All Merciful.
Yes, there is evolution with fire. First of all, the candle or the piece of wood can be a vector carrying the Quran like the water or writing or incense. You can also recite on perfumed candles then leave them lighted in the house; this will complete the action of spraying the house.
If for example, you have troubles in the house, you can in addition to what precedes, recite ayaat al Kursy 30 times on perfumed lighted candles then leave them lighted one hour everywhere in the house.
If you have a chimney or use wood for cooking, recite on the wood before or while burning it. To burn a jinn bothering you, light the

candles, recite the Quran with intention to burn him and read from time to time the verse:

Aynamâ takûnû ya'ti bikum Allâhu jami^{c}an inna Allâha ^{c}alâ kulli šay'in qadîr. The Cow 2/148

"Wherever you are, Allah will bring you Together, for Allah Has power over all things".

I will include on this subject a testimony of one of my pupils:

"On my humble opinion, from what I learnt of my roqya experience, torturing the jinn by hitting the patient or any kind of violence is far less efficient than putting two lit candles in front of each foot.

If you light 4 candles (2 in front of each foot of the patient), the patient will feel after a few minutes of Quran lecture an unbearable heat, as if embers were under his feet, and that shows the pain the jinn undergoes.

Before starting the treatment, I make sure the patient notices by himself that the heat of the candles he can feel is about null.

When the jinns are hit by the heat, it happens they scream and lift the patient's feet.

Some of my patients went to Africa to get cured and told me they got more physical problems resulting of roqya because the healers beat up the jinn.

From what I learnt and the experience Allah gave me, I want to ask the community of healers not to hit the patients, and they will certainly see by themselves how unefficient this method is by following up the patients'. The latter will often flee the healer as much as he flees the jinn".

b) Salt

Another weak point of the jinn is the salt. To help him come out, you can pour some salt on the patient once recovered with a sheet, or keep the salt in your hand and massage him with it.

But the best is sea water. We found out that people living near the sea or regularly bathing in the sea do not have jinns, even when they have sorcery. Bathing with sea water is much better than normal water, (zamzam water is also efficient). And if you can, enter in the sea with the patient and recite the Quran on him, totally emerging him for thirty second. It will be much easier to get the jinn out!

c) Smoke

A third weak point of the jinn is smoke. Write verses or prayers on a sheet of paper, for example the verse of the Throne, roll the sheet and fold it till it reaches a 2 centimeters width, light up the bottom then turn it off by blowing on it for the smoke to come out, then hold it under the bed sheet in order for the patient to smell the smoke. Light up and blow off to get more smoke as often as needed. This will help chase the jinn out.

d) Muslim jinns' help

Another method is to ask Allah to send angels or Muslim jinn to help you. The more jinn are pious, more they become like angles. That's why Iblis was a jinn, and his spiritual level allowed him to be with the angles.

What we want to get to is that muslim jinns are attracted by dhikr as angles are. If you want Allah to send you muslim jinns to help you, light candles, turn out the electric light, and make dhikr or read Quran with the intention of asking Allah's help.

Dhikr plus candles will attract jinns more, and even more if you are asking Allah's help. In five to ten minutes, Muslim jinns attracted by light and prayer will arrive Inshallah. If there is next to you a person who has jinns that already spoke, they will manifest directly through him and you will discuss with them.

But if you don't have anyone by whom the jinns can speak, and specifically if it is a personal problem, just ask Allah to solve your problem and when they will come they will understand the problem Inshallah and do their possible, for example fighting evil jinns or removing sorcery or showing you in dream what to do.

Fire is a raw material for jinns and they can draw strength from it. But if Quran is recited on the fire or the fuel (wood, candle, other), only muslim jinns can benefit from it.

They can make swords with fire and that gives them an absolute weapon against evil jinns. A jinn fight is a bit like a sheep fight: even if they can harm each other and wound the other with their horns, they can't really kill the other but just make him flee.

They will have to be really numerous or exceptionally strong to kill, or else have weapons. A jinn with a sword is like a wolf in the middle of sheep: they will do anything he wants or he will kill as he likes. So if you have evil jinns harming you and you can't get rid of them, make a sufficient fire (wood or chimney) after reading in the wood,

then ask Allah that the muslim jinns who come should make swords and fight the evil jinns. These swords only last three or four days and must be renewed every time.

e) Killing in dream

We can also kill jinns in dreams , the sorcerer and our enemies (who consult the sorcerer). We read 11 times the verse of the Throne before sleeping and "Aynamâ takûnû ya'ti bikum Allâhu jamiᶜan inna Allâha ᶜalâ kulli šay'in qadîr". The Cow 2/148, 11 times, or more to be more efficient: 30 or 50 or a hundred times.

Make sure you decide to read Quran on anything you see in your dreams. As soon as you read, the thing will flee. So you must catch it first then read Quran until you kill it. You can also kill it with a physical weapon; in all cases doing that in the dream cannot be a sin.

So sleep with the anger and determination to kill your enemies, humans, or jinns and ask Allah to help you. A girl saw her grandmother in her dream coming to stab her. The grandmother used to make sorcery to her. The girl in the dream grabbed the knife off her and stabbed her. In the morning, the grandmother started vomiting blood for three days then died.

We said to catch the jinn. If he is next to you, catch him with your hands and recite. If he is far, fix him with your eyes with the intention of catching him and he won't be able to escape, and then recite. If he flees, you don't need to run after him; just recite: «aynamâ takûnû..» and he will come in your hands Inshallah.

Finally, if the jinn presses on you, you feel a weight, you are paralyzed, just stay calm, don't panic and don't struggle. First catch the jinn by tightening your wrists with the intention of holding him. Then in your head read Ayat Al-Kursi until your tongue is freed. Then continue reciting keeping your wrists tight so he can't flee until he is dead.

7. Treatment results

When sorcery and jinns are gone, all symptoms must go, except some physical effects that will go gradually or require a medical treatment (wounds, hair loss, weight loss, etc.). If some symptoms are gone and some remain, it means that some of the problems are gone and some remain.

In case of multiple sorceries, it is normal that not all of them go at once, only some of them may have been treated. The jinns will generally leave only after the sorcery is gone, but if there are many jinns they should also go gradually.

What if after the treatment you don't see any improvement or change? It might not be a problem of jinns or sorcery at all; maybe the person does not apply correctly the treatment or he might have noticed some changes but not the ones he expects.

If there are no changes, repeat the treatment, try new ways and ask the person to pray a lot and to beg Allah's help. He should be attentive to his dreams since in sorcery, dreams are almost always significant and reflect the person's problems. If after a second treatment there is still no more improvement in the condition, direct the person towards a colleague more experienced in this kind of situations.

8. Recapitulation

When you have a patient, first ask for his problems and why he thinks it is sorcery, jinn or evil eye. If the problems can be logically explained, examine closely the question to see if there is an abnormal effect.

When the person talks about somebody else's problems, such as her husband who wants to take another wife or his daughter who left, explain that if that person has sorcery you can only treat him if he wants.

If the person speaks about his house or shop, check that the problem is affecting all the occupants: the problem can be related to the place and not to the person.

If the person asks you to do "a work" for him to obtain something, explain that it is not possible because it is sorcery, but if his life is blocked with sorcery we can cure that then things should go on normally in his life.

To obtain more "luck" in life, show him how to do more good deeds, recite prayers for the need, poverty, debts and sicknesses.

If the person has explained his problems and there is really an abnormal effect, characteristic of sorcery, jinns or evil eyes, you must ask further questions.

First ask what he is doing for a living. If he is looking for a job, ask since how long? If he works or studies, is it going well? Are the relations with the others all right?

Then ask the marital status. If he is not married and is old enough to be, ask for the reasons and what is happening. If he is married, ask if everything is going well. If there is any sign of problem, ask if sexual relations are OK. If there is a problem, ask what precisely the difficulty is. Is he in good health? In case of problem, what is the origin? And what is the medical diagnostic?

Ask if the patient has digestive difficulties, pains in the ovaries, troubles in periods, headaches, backaches, heaviness of arms and legs, skin problems: spots, eczema.

Try also to know if the person is sleeping well, does he wake up refreshed or tired? Does he have nightmares? Listen to the person's dreams. If he has good dreams, it is not interesting for the treatment, the dreams simply mean that the person has a good spirituality and Allah is encouraging him to continue on his way.

Look if in the dreams there are things related to the person's problems. Every problem mentioned must be set in time.

Once you have all the elements, the diagnostic can be made. If there are symptoms of sorcery, try to find how it was done.

If the patient has digestive problems, the sorcery has been eaten – this does not exclude the others. Give right away two 3 bottles of Senna for a 6-day treatment. If the digestive problems are more serious, give four 6 bottles of Senna.

If the patient doesn't have digestive problem but a lot of problems, give him 1 bottle of Sana and you will check if he will have stomach ache with the diarrhoea.

When the person has unusual pains, apply cupping glasses where the pains are located and add two (2) bottles of sidr (if you have only two bottles of Senna); the sidr will be taken after the bottles of Senna, which is a total of four bottles in eight days.

When the patient has only pains in the body with no other symptoms at all, check if they are symptoms of jinns or spells. When there are jinns and the person has a lot of spells, don't try to be hard with them during Quran recitation and concentrate on healing sorcery.

When there are spots or eczemas, loss of hair or other skin problems, give oil of Habba Sawda to massage after showers. You can also give

habba sawda oil to massage parts hurting much or not functioning correctly.
On massaging with the oil, the person should recite Quran to help cure themself, surat Fatiha for example. When they are also a weakness or a pain in the legs, apply cupping glasses and read the Quran.
For all symbolic sorceries, explanation has been given on how to recognise them.
Since the very first time, give the treatment for everything you suspect. It is better to give more than giving less because symptoms may be linked so if you treat one kind of sorcery without the other, it will not go.
When the person returns, be attentive to that person's evolution. The first question you try to answer is: "is there any sorcery remaining?" So check if the person's problems are solved. When some still remain, check carefully what they are. Ask every time the person to perform the prayer of need as soon as he/she finishes his/her treatment to ask Allah to show him his problems and how to solve them.
In paragraph eight of the following chapter we will suggest a method to solve the mystery in sha Allah.
If you find any remaining sorcery, ask yourself: "would it have been possible to cure it since the first time?" Then you will do your best with the next patient, and treatments will get larger and larger and more efficient, trying permanently to reach the goal of curing all sorceries since the first treatment.
When the jinns are alone, it is time to attack. It is extremely rare to find jinn in a person without sorcery; even if he is not there because of spells, there is often a spell which made the access easier. That just means people having sorcery are much more likely to catch jinns. When he seems alone, check if he is located in a precise part of the body; and apply the cupping glasses, the candles, the reading, twelve bottles of water and two bottles of sidr.
This must delocalize him. Meanwhile, explain to the person everything he can do to fight his jinn.
Then read to the person when holding the temples and his head, massage the head from the forehead to the back of the neck until he feels his head free, then massage from the back of the neck to the hips, and from the hips to the feet and the toes, all this by following the patient's sensations.

Then when the jinn wants to come out by the patient's mouth, hit on the chest and the collar of the patient to have him vomit.

You can be in group to read the Quran and massage the patient, it will help. Read with as much rage you can have so the Quran will burn him more. When the jinn seems to be gone, give again twelve bottles of water and two bottles (2) of sidr. If he comes again, there is surely a spell, so look for it.

D. PREVENTION

1. The precautions

For the protection, you must be careful of the food you eat, mainly when it is served individually and people insist strangely that you eat. Beware of people who want to take your clothes, your photo, or your writing and who give you abnormal gifts.

Stay discreet concerning goods Allah gave you, to not draw people's jealousy. If you know a sorcerer, you must be extremely courteous with him and avoid challenging him; the Prophet ﷺ , (blessing and peace be upon him) said: "The worst people are those that are respected to avoid their harm".

When the sorcerer is in your close relations, you must absolutely break off with him, even if you have to split up a couple, family or business relationship, or move to another place.

When you meet people you suspect of witchcraft and they ask your news, show you are miserable and unlucky rather than seeming strong or wealthy, so they will think their work is efficient and they will leave you alone.

To protect yourself from jinns you must say "bismillah" at five moments: when you are entering or exiting, eating, entering the toilets, getting undressed, and before sexual relations.

In all these five moments there are prophetic prayers one should learn but at least say "bismillah". You must also mention Allah at three moments: anger, sadness (on deceptions or sad events) and fear.

Say also "bismillah" when passing by sewers or sewage, when throwing hot water or any things. What is more important than all this is avoiding sins and sinful places, because that is like inviting wicked jinns to you, especially sexual sins, alcohol and drugs, not mentioning sorcery itself.

To avoid the evil eye, it is necessary to mention the name of Allah every time we appreciate something: mashallah, tabarakallah, etc. You must also say it for others when they omit it.

For your protection you must read once the last 3 chapters in Quran (ikhlas, falaq and Al-nnas) in your hands and pass hands on your body before going out of home. Do it also for your children; babies have often the evil eye.
Of course you must not expose your achievements, your beauty or your children in front of people, mainly before people likely to be jealous and likely to do bad things.
Be on your guard during wedding ceremonies: there are people who just look for weddings to spoil them; we will always find one or two in marriages gathering a lot of people. Try as much as possible to have an intimate marriage: close friends and the family.
To avoid having non-Muslim jinn living in your house, you and your children must regularly say "bismillah" when entering your home or eating. You must not stay in major impurity in the house.
You must not have images or statues of humans or animals exposed if you can see their eyes. The look is what determines if an image or an object can be a jinn's host; that makes them an entrance for jinns.
I will not talk about the legal side of the question, leaving that for scholars to discuss. Every image or object even on a pot or wallpaper, with eyes open and visible, so that we can feel life through it, are possible places for jinns and free access for them to the house.
There is no difference between hand drawn images and photographs. You just have to hide the eyes of the image to prevent jinns from accessing it: with tippex (white corrector), by tearing out eyes of teddy bears or by any other way.
Images in books not regularly used, everything that is not permanently exposed cannot be jinn hosts. Food not well covered at night is for jinns an attraction into the house. Finally, places rarely visited like food storage, closet or un-used places are favourite places of jinn's, since they don't like to be disturbed by human activities.

2. The invocations

There are also invocations to be protected against witchcraft, jinns and evil eyes. In fact, all invocations serve this purpose and give you a spiritual force that will be a shelter against attacks.
Just make intention before all your invocations and reading of the Quran to be protected against all aggressions of spells, jinns or evil

eye, to protect your family and belongings, and to send back evil to senders.

First you should read three times after morning and evening and before sleeping, the three last surats, since the Prophet ﷺ (blessing and peace be upon him) said: "This will be enough against everything". I give them in phonetics for those who don't know them.

Qul huwa Allâhu aĥad. Allâhu ssamad. Lam yalid wa lam yûlad wa lam yakun lahû kufu'an aĥad.

Qul aᶜûđu birabbil falaq. Min šarri mâ halaq. Wa min šarri ġâsiqin iđâ waqab. Wa min šarri nnaffâṯâti fil ᶜuqad. Wa min šarri ĥâsidin iđâ ĥasad

Qul aᶜûđu birabbi nnâs. Maliki nnâs. Ilâhi nnâs. Min šarril waswâsil hannâs. Allađî yuwaswisu fî sudûri nnâs. Minal jinnati wannâs.

You should also read three times after morning and evening:

Bismillâhi llađî lâ yadurru maᶜa ismihi šay'un fil ardi wa lâ fissamâ'i wahuwa ssamîᶜul ᶜalîm

"By the name of Allah, with His name nothing on earth or in sky can be harmful, and He is the audient and sighted person",

Since the Prophet, (blessing and peace be upon him) said: "Nothing will harm him". Say also three times after morning and evening: aᶜûđu bikalimâti llâhi ttâmmâti min šarri mâ halaq", meaning: "I seek protection by the complete words of Allah against all evil He has created".

If you want more strength or you feel exposed, I propose to read seven times the verse of the Chair after each compulsory prayer; it is a sufficient protection against most spells and jinns.

Do not forget the precaution measures previously mentioned. I recommend these seven Chair verses to patients who just finished a treatment against sorcery, in case there is a succession of spells or a repetition.

I also recommend it to anyone passing through a risky period such as travel in the native country, marriage etc… People practicing roqya must respect a regular and powerful zikr, and add the intention to protect and treat themselves every time they read for others. Do not forget to take showers with Quran, even if you don't have symptoms, as a preventive measure, during all your life and all the time you treat people.

People treating occasionally the others can recite the verse of the Chair seven times after each prayer, during three days after treating someone.

IV - DISCUSSING WITH JINNS

Sometimes the jinn speaks through the mouth of the patient. This happens especially when the possession lasts or when the jinn is exhausted because of the reading and the treatments.

In these rare cases, the jinn speaks spontaneously at his arrival. We will describe the way to discuss with the jinn. It also happens that the jinn speaks in the head of the patient; at that time the patient repeats what the jinn says.

1. Do not harass him

Before explaining what to say to jinns, let's eliminate what we must not say. When we attack him by ordering him to go out of the patient and calling him an enemy of Allah or ordering him to become muslim, he will be on the defensive, and will tell any kind of lies and strategies to hide himself. This approach is useless. That is why some people consider jinns as liars in their majority. If you want to use strength strategy, you just have to read the Quran and burn him until he leaves the host without discussing with him. If he speaks, it is an occasion to make the situation improve. In order to obtain a certain cooperation of the jinn, you must go carefully and reassure him. You must understand the view point of the jinn. When he is sent with the spell, it is not his fault. The jinn could be good or bad. Most of the time he doesn't want to be there, maybe he doesn't like his mission. Sometimes he is threatened to accomplish the mission or his family is taken hostage.

It happens also that the jinn doesn't understand what is happening, and knows nothing about witchcraft nor what he is doing in this body. Sometimes the jinn is bad and takes pleasure in his mission and does more than what is required. In Africa particularly, jinns are nearly always professionals working willingly with sorcerers, and whenever a sorcerer dies they will find another to work with him or choose one themselves to train him.So you must not automatically take these jinns as enemies and rather try to have their participation to destroy the spell in order to free them. As for jinns who take revenge, you must know that they suffer a lot when they are hit by humans and they can even be handicapped and feel the pain for a long time. It is normal for

them to take revenge for long years, anyway they have nothing else to do, and they get accommodation and food with the patient.
I will further explain Inshallah how to discuss with them. I just state that we must not take them as guilty, but understand them to handle them.

As for jinns in love, we must understand that in their world, when they are in love, they stay together and form a couple without procedure or witnesses; the jinn thinks he can do the same with human beings and sees nothing wrong in what he is doing. He will even consider the spouse or the future spouse of the host as an illegal rival. As for jinns just looking for a host, they generally don't harm the person.

2. Determine the purpose of his presence

It is the most important thing to know. You can ask him: "What are you doing here?" Often he will not answer, since his strength comes from the fact he is invisible and hidden to us.
The more they are discovered, the more we know about them and the more they are weakened. Thus, they are sometimes suspicious and fear that we use information received against them.
You must continue to ask question in order to have him answer. We can say: "Have you been sent by sorcery? Did people force you to come?", "Did he hurt you? Does he deserve a punishment?" "Do you love him? Do you want to be alone with him?"
You must ask the questions until you have answers. Maybe the jinn will lie, but it will not be difficult to know it. The jinn always lie for a reason.
For example to have you stop reading Quran, he will speak through the mouth of the patient and will promise to leave or become muslim. In this case, you must not harass him but rather ask the purpose of his presence.
To verify if the jinn lies you can ask questions that crosscheck what he said and lead him to a contradiction if he lied. You can also ask quick questions in order to bring him to answer spontaneously without thinking and inventing an answer.
You must know that jinns aren't good at lies so it is easy to catch them. Once, I asked a jinniya what she was doing in a patient, she

said: “For her protection, yeah!” with a mocking look. I immediately asked her: “are you mocking at me?” She said: “Yes” and burst out laughing.

By asking a quick and direct question, we don’t let the jinn time to improvise and he betrays himself.

Another time, I asked a woman on which people were reading and who was entirely possessed: “Is it you Fatiha?” She said: “Yes, it’s her!”. In fact the jinn just wanted the reading to stop, but was not clever enough to say: “Yes, it’s me”. I told him: “It’s her, and who are you?” He stayed silent.

To confirm the reason of his presence, you can ask him: “How did it happen? Where was it? Since when? What kind of sorcery (if it is sorcery) is it?” then check if the answers are plausible and go with reality.

Anyway, we are not compelled to trust him, jinns can also make mistakes like humans. The aim is to end to a solution, as we will see in the following part. We add these elements to our diagnostic: if he says the sorcery is eaten and we think it’s in a cemetery, we just have to treat both.

However, jinns sometimes fear us because they know that they will be burned. To discuss with them in the cases of spells, you must reassure them by saying: “Don’t be afraid, I don’t want to harm you. I just want to undo the spell so that you will be free and the person will be cured. I just want you to help me to destroy the spell”.

We can also say “I just want you and I to agree in order to solve the problem and everybody will be fine rather than fighting for nothing”.

It can happen that the jinn refuses to speak even if he has the ability. Too bad! You just apply the treatment. On the other side, you can also face really chatty jinns; they will speak hours and hours as long as you are willing to listen.

The healer must master the situation and know that the jinn is speaking uselessly so he must interrupt him by explaining: “We just want to treat him. We just want to know what is necessary in order to treat him”. When there are other important information such as other people affected in the family, take the time to listen to that and stop him when the discussion turns to chat.

3. Determine the presence of sorcery and jinns

When the jinn are linked to sorcery, it is important to define the sorcery: eaten, written, put in the body or stepped on. It happens that the jinn knows nothing about sorcery and is not able to give information, but most of the time he knows.

When he doesn't know, you can guide him by saying: "Could you have a look in his stomach if there is any sorcery?" "Could you check if there are abnormal marks?" or "Is there something preventing you from going out?" "Where is it?"

Then ask the jinn, whether he is linked to sorcery or not, if the patient has other sorceries and if there are other jinns present. Ask how the other sorceries are made and why the other jinns are present.

You can also ask about the role of each jinn. I repeat for the last time: all the jinns' answers must not be taken literally, you must always check, the most important is to come to the result: release the patient.

You must not ask the jinn about the person who sent the spell, because most of the time it is useless, it is impossible to take revenge on sorcerers except by prayers, and if they know they have been discovered, they can start again.

The best attitude is to show no change in your behaviour, that is why it can be better not to know who it is. Even if you avoid them, you can always meet other people who will throw spells at you.

The jinn can also mistake when denouncing the sorcerer. If you need to know who is the person in order to avoid him, accomplish the prayer of the need and ask Allah to show you how to protect yourself and who you must avoid.

Anyway, the best punishment is to use the invocation of the oppressed which is the most accepted by Allah; sorcerers deserve no pity, no forgiveness, so ask Allah to punish them hard and to take revenge for you. Don't forget to take intention when reading Quran and taking treatment that the evil goes back to the sender.

4. Know more about him

It is not a matter of curiosity that you will ask his name, sex, age, religion and how long he has been there. It is only to prepare the following steps. Jinns feel strong and arrogant when people don't know them properly and fear them. When you get him reveal his identity, he puts aside his arrogance and opens himself to you.

In the previous step, comforting him on our intentions and asking for his help concerning the host's sorcery, led him to develop his kindness and trust us. Because of his state of mind he is already predisposed to accept our preaching.
You must also ask him how he enters the person's body, his precise location and his effect on the patient.
All these will help you with verifying the truth of his words, but is also precious information to push him out of the patient in case the negotiation will not succeed: you will use cupping glasses on the place he resides in and on his entry.

5. Propose him to be Muslim

If the jinn is already Muslim, of course you will skip this step. Don't be surprised to see Muslim jinns working for sorcerers or avenging themselves on people or lovers. They are simply like human Muslims, subject to ignorance and sins.
When the jinn is Muslim, you must speak of prayer and good deeds. The religious practices of jinns are different from ours, but there are more similarities than differences. You can tell him to learn about Muslim practices with Muslim jinns in mosques or directly in Mecca.
For non-Muslim jinns, preach them in two steps. You must first have him acknowledge that Islam is the truth; the second step is to get him converted. You must not start by asking him to be a Muslim, because it would be like asking a stranger to be Muslim.
You don't know his current belief neither his knowledge of Islam; it will be really difficult for him to accept your proposal to be Muslim. Moreover, such an introduction could compromise the rest of the discussion. Before asking him to be Muslim, make sure that he knows the truthfulness of Islam. Then you start a discussion, an exchange without rushing things.
For the first step, we will present different cases Inshallah.
First, some jinns don't want to name their religion or discuss about it. Try to bring him to speak. For instance, when he doesn't answer to "What is your religion?" you can ask: "are you Muslim, Christian, Jewish, atheist?", "You don't have any religion?» All these questions aim to get an answer.
If he doesn't give any answer, you can say: "Do you want to state your religion?" When he answers: "no", you can say "why?", and try

to start a discussion. Finally, you can try to guess the reason of his refusal and ask him a provocative question, such as: "You don't want to give your religion because you know that it is false!" "You know that you will become Muslim if you discuss with us!"

Ask the jinn a question, which will provoke him, lead him to answer without thinking and lead him to express what he sincerely thinks.

You must always try to do as followed: ask questions he does not expect and which will lead him to answer without thinking.

If he says: "yes", automatically say "if you know your religion is false, just quit it", or "if you know that you will be convinced, become Muslim right away". But it is better to change the sentence in: "if you know that your religion is false, is there any reason to remain in it?" or "if you know that you will be convinced, is there any reason for you to refuse to be Muslim?"

Through these questions, you already moved to the second step: have the jinn become Muslim, after he acknowledges Islam is the truth. When there is no way and the jinn refuses to speak about religion, move to the following step.

When he declares himself atheist - don't be surprised, it is not because they see us and we don't see them that they will believe in God. Don't use scientific or rational arguments, but instead ask him if he knows what Quran is. If he doesn't know or knows but doesn't acknowledge that it is Allah's book, tell him: "In order to prove His existence, Allah sends prophets with miracles. The miracle of the last Prophet Mohammed, blessing and peace be upon him, is the Quran. It is a miracle for Human beings and jinns. Its linguistic and scientific content is for us a miracle. For you it is a miracle since it burns jinns when they are disbeliever or disobedient. I will read the Quran, so that you will check by yourself, right?" Then read the verses 33-35 sura 55, the Merciful, with a slow and strong voice. They are in phonetics:

Yâ maᶜšhara l-jinni wal'insi in istataᶜtum an tanfuđû min aqtâri s-samâwâti wa l-ardi f-anfuđû. Lâ tanfuđûna illâ bi-sultân. Fabi'ayyi âlâ'i rabbikummâ tukađđibân. Yursalu ᶜalaykumâ šuwâzun min nârin wa nuhâsun falâ tantasirân.

About this technique: asking the jinn to listen and having his attention makes him more vulnerable to the recitation and hurts him more. When you are discussing with a jinn and you notice the discussion is

useless, tell him: “So, listen carefully”. He will reply “yes?” then you strike with the maximum of power.
Ask him if the recitation burned him. Since your previous words did not harm him, have him recognise that the Quran is the words of Allah. In the same time, he has acknowledged the prophecy of Mohammed, blessing and peace be upon him, since he is the one to whom Allah revealed the Quran.
It once happened that a jinn recognized that the Quran is the book of Allah, but declared not to know Mohammed. We just showed him the verse: “Mohammed is the messenger of Allah” (The Victory, 48/29) and he accepted.
The real difference between dawa of jinns and dawa of human beings is that jinns don’t have a complicated mind. If you manage to confront them to the truth, they surrender. An incontestable argument is enough to convert them by Allah’s will.
I will give you the case of Christian jinn. He declared he was Christian and I said: “Do you believe in Jesus?” “Yes”. “What does Jesus mean for you?” (You must also be interested in his faith and clarify it before proposing your own faith) “He is a messenger of God” he said. I don’t remember if he said or I said that Jesus is also the elect and a saviour.
He was really happy when talking of Jesus, (peace be upon him). I continued by saying: “Do you believe in Moses?”, “Yes”. “How about Abraham?” “Yes”, “and Noah?” “Yes”. (The aim of these questions was to broaden his faith and have him understand that believing in Jesus doesn’t exclude the faith in others prophets)
“Do you believe in Mohammed?” “Ye…” He stopped in the middle of the word since he understood that he was caught. You see that I did not give him the possibility to say that Mohammed, blessing and peace be upon him, is not a Prophet. It is better to present the fact that Mohammed is a Prophet as if there was no disagreement about it.
It often works with Christian or Jewish jinns. I will explain you the following part of the story even if it is the second step of the preaching. I told him: “Is there anything preventing you to be Muslim?” I strongly recommend asking this precise question. It doesn’t raise a defensive reaction like the injunction: “embrace Islam!”

It will make him think deeply: he will try to find all the possible reasons not to be Muslim. He might not find any reason and will convince himself that nothing stops him becoming Muslim or he might find a reason and will let you know: it's now your responsibility to give appropriate answer.
The jinn of the story said: "Because I fear to lose my faith in Jesus". Can you see the sincerity of his answer? He searched in his deep inside and by observation - not reasoning - he found that what prevented him to be Muslim is his fear to lose Jesus.
Then I explained with euphoria, that we believe in Jesus, Mary, John-Bishop (Yahya the cousin of Jesus who announced his coming), Zechariah, peace be upon all of them, and I read the verses mentioning with them. By Allah's grace, his apprehension of Islam rapidly disappeared. He said: "I will consult my family".
We could have refused and forced him to take his decision alone because we did not know in what could result the discussion with his family, but we preferred to be understanding and let things come by themselves. Everything was perfect: at the end of the family consultation, he accepted to be muslim. I made him repeat the profession of faith by adding: "I attest that Jesus is messenger of Allah", he really liked it and proposed himself to leave the person's body.
I will explain another case with a Jewish jinn. He proclaimed himself a Jew. "Why are you Jew?" I asked him. "Because I am from the chosen nation". "And why are you from the chosen nation?" "Because I am Jew". "You are Jew because you are from the chosen nation or you are from the chosen nation because you are Jew?" He stayed quiet. "Do you know why Israelis were the chosen nation?", "No". "They were the chosen nation because they believed in God and followed his prophet Moses, when all other people worshipped statues.
It was even the first human nation to accept Allah's religion. For that reason they were the chosen nation. Even when they committed terrible sins or insults towards God, they were always by far better than the other people. So, anybody wanting to be chosen by God must believe in Him, believe in all God's messengers and follow the last, I mean Mohammed, blessing and peace be upon him. Therefore if you want to be chosen by God and go to paradise, you must believe in

Mohammed". This argument works almost every time with Jewish jinns. He said: "Okay". I said: "So embrace Islam".
He said: "Not yet". "Why?" "I will do it later". "If you die right now you will be for eternity in Hell! You must embrace Islam immediately because you know it is the truth!" He was astonished and I made him repeat the profession of faith.
However, if you do not succeed in convincing the jinn that Islam is the truth, move on to the next step and make research to strengthen the weak points of your argumentation. Improve your preaching every time and don't stop because of failure.
Let's go to the second part: have the jinn accept Islam after he recognised that Islam is the truth. There are many reasons for a jinn to refuse or hesitate to convert himself when he is convinced of the truth of Islam and we will Inshallah investigate the most frequent cases.
Since we know there might be reasons preventing him from conversion, it is better to ask him: "Is there anything preventing you to be Muslim?" or "Would you like to be Muslim?" rather than ordering him to become Muslim.
When you discuss and negotiate with a jinn, you must be delicate, "rub him in the direction of the hair", avoid provoking his arrogance and anger, since anyway if the soft method does not succeed you can always use the hard one. Solving a case softly is easier for the patient, the healer and the jinn, plus he can be Muslim and useful to Islam.
The first reason that can prevent a jinn to convert to Islam is that he knows he will have to leave the person's body. This happens in other cases than sorcery: love, revenge or housing.
In these cases you must not try to convince him to leave, but deal with faith and actions separately: he can accept the faith even if he is not ready to practice right now and continues to commit sins. Faith is the most important, and we don't know when we will die.
We preach him to love Allah and be grateful for what He has given; it means to take him as our God and accept His messengers. When the jinn persist in his attitude, you must say: "So are you ready to be Muslim, when you will leave his body?" Try to have this agreement then move to the next step.
The second reason is that the jinn has objections concerning Islam. It is your responsibility to correctly defend Islam. Be careful! Be sincere

and don't try to fool him; don't say things you are not quite sure about. I will give you examples of questions I had to deal with.
A jinn of 3500 years had attended the war between Ali and Muawiya, the battle of Siffîn. He told me: "I don't understand how they were all practicing Muslim, there where people really devout both sides, sahabas, and there was this terrible war with a huge number of killed people and so much blood".
This fratricide war was really bloody and traumatized the community, and divided Muslims in three groups which never reconciled since: Sunnites, Shiites and Khawarij.
I answered: "After each wave of massive conversion, there is necessarily a selection. In Mecca, there was no massive conversion; everybody converted by his own conviction. In Madina the conversion was massive; later on, hypocrites came out of the ranks of sincere Muslims. At the end of the prophet's life, blessing and peace be upon him, Arabs convert massively to Islam; they also massively quit Islam at his death, and then the wars of apostasy occurred to bring them back, but a lot of them died unbelievers while fighting Muslims.
After that occurred the conquest of Persia and Byzantine, and entire populations were converted. The selection was made with the battle of Siffîn and with the coming of sects. These difficult times compel everyone to make his proper choice and choose his side". He was satisfied with the answer and saw no obstacles to convert to Islam.
A jinn said once: "I find unfair that we jinns are sent in humans' bodies, whether it is by force with sorcery or instinct in case of revenge or love affairs, we are not informed in advance on what is suitable or not to do. Then you come with your Roqia, you burn us and sometimes kill us!" It was the most difficult question a jinn ever asked me.
It is true that most of the Roqias will attack directly the jinn without any explanation. It is clearly a mistake. But the healer also doesn't have time and mentality to explain with kindness to all jinns they face why they must be Muslim and stop harming the patient.
Moreover, it happens that the jinn refuses or takes a long time to accept, and the effort to help him was in vain. I explained that to him and said that if jinns and humans worshipped Allah better, problems would be much less, and for that we are all responsible. You must

take it as a test of Allah. Moreover, it allows the jinn to have a direct experience with the Quran and a chance to know Islam.
He was not totally convinced and I told him: “I don’t claim to know everything neither to be able to answer all questions. You have to make the prayer of need and ask Allah to make you understand. Anyway, it was beneficial for you since you are coming to Islam”. Then he accepted to convert.
A jinn who was working for evil forces said: “Anyway, I belong to the evil, I cannot go back to the good side”, “How do you know? Are you a devil (shaytan)?”, “No”. “Are you an Ifrît two? (half-breed of devil and jinn)?» “No”. “So you are a jinn like all the others; you can be good or bad. You can go to Hell or Paradise.
You don’t know if you will choose the good path or not”. This argument stopped him a while, since it has destroyed one of his axioms.
But his arrogance came back and he said: “What I am interested in is power and domination!” I said: “Come to Islam. You will have Allah’s power with you and you will be invincible!” “But it takes too long. You have to learn pity, modesty, all this. The others give me immediately the strength I need”.
This jinn knew very well Islam, for he stayed a long time in the person, and the person was very active in Islam. “Yes but the strength you will receive is relative. It stops at your death, or when you will face a believer with a faith stronger than your evilness.
Are you Iblis?” “Not at all!” “Are you Dajjal?” “No”. “So the maximum you could reach is to be a pawn of Dajjal or Iblis”. “The maximum I could reach?” he was totally deceived. “Yes. The maximum you could reach is to be a pawn of Dajjal or Iblis”.
This discussion lasted two hours, I just give you the key points. Running out of arguments, he told me: “What about you? You also have arrogance! You also you like power! People saying everywhere: Abderraoof! Abderraoof! You to be the reference, the celebrity!”
I must say he surprised me. I said: “But I also have my defaults. I am trying to correct myself. If you show me what is wrong, I will be pleased”. This answer was really the end and he collapsed and embraced Islam. When a jinn attacks you personally in daawat, you must not seek excuses or justification and most of all not lie and hide

your weakness; you must show repentance immediately and take the preaching again.
The third reason is that the jinn is not interested in religion or in God. So remind him the kindness of Allah and the devotion we must show and also the benefits of religion in this world and the other. If he persists to not be interested, skip this step.

6- Propose him to leave

Whatever may be the results of the previous steps, you must ask the jinn to leave. If he is attached to sorcery, he might be afraid of the sorcerer. Teach him some prayers for his protection; for example: "la ilaha illa Allah, Allahu akbar, Allah is stronger than the sorcerer".
Also, if you know strong and numerous Muslim jinns, you can tell him to stay with them to be protected in their group, for example going to Mecca.
But what you must essentially do is to find the sorcery to which he is linked and destroy it.
As long as a jinn is linked to sorcery it is normal for him not to be able to leave. You could always ask him if he can remove the sorcery himself. That works when he is the one who put the spell. Just try.
When he can't leave because of the sorcery, ask him to be Muslim, to practice the prayer and pray Allah to release him from this body and to cure the patient. You could tell him that during the treatment or the reading of Quran, the effect of the sorcery will lower, and he must look for a breach and do his best to escape.
When we read the Quran, the jinn are burned and become extremely small to be less burned. This way it is more possible for him to leave the body. So we inform him that we will "help him" leave by reading the Quran and attacking the spell, so he has to become very small and look for a breach to exit.
When it is a case of revenge, you must explain that the person did not mean to harm him and has suffered enough from the jinn's revenge, and the revenge will not change or repair what he lost.
You must make the jinn acknowledge that he is wrong to keep his revenge on. Moreover, you must explain that forgiveness is an important virtue, and that it releases the heart and give access to paradise, if he believes in God.

Then if he is a believer, you must take his religion's arguments: Islamic arguments if he is Muslim, and if he is Christian you explain that Jesus used to forgive people, he liked people showing forgiveness and hated people having revenge. To be with him in the Paradise, people must also show forgiveness.

If the jinn refuses and we read the Quran so that he will leave, he will leave insha Allah next time because he will see that the pain he feels with Quran is superior to the first pain when the person hurt him. If the jinn still suffers, read on him prayers for healing, such as: "as'alu llâha l-ᶜazîma rabbal ᶜarši l-azîmi an yašfîka" seven times.

When the jinn are in love, it is almost impossible to convince him to leave, nevertheless you must try. Will he accept a compulsory marriage? Neither will the person accept.

Also marriage between different species cannot work, and is also condemned by the religion because Allah said: "And from everything we have been created two elements of couple" (51/49).

If the jinn will accept Islam, it will be easier for him to accept to leave but still difficult. It only happened once that a jinniya accepted to leave a man. This brother had many sorceries done. Furthermore, this jinniya was in love with him. She was not in his body but beside him; she was speaking in his mind and he could repeat her words.

We then had discussions together: I speak to the jinniya, she answers to him and he repeats to me. As he had sorceries, it was not appropriate to ask her to leave him; a jinn, even not attached to sorcery can take refuge behind it when we attack him with Quran, and the spell can prevent him from leaving even when he is not directly linked to it.

Moreover, the sorcery helps him to recover his strength after the reading. As it was not possible to have her leave, I didn't mention that with her and we had a friendly chat. She accepted Islam without problem and accepted to pray, she found great this religion where she could be close to God and stay with her beloved one.

This is how you must let her advance in her faith before accepting to make sacrifice for Allah. So she was learning Islam. Then she gave us information about the sorceries the brother had.

She also gave us information about other people's spells. She was also our intermediary to discuss with other jinns, and some of them got converted. Even once, I was tired and told her: "Could you explain to

her yourself about Islam because I am tired". In a few seconds the other jinniya converted to Islam; it seems that jinns transmit information to each other like we copy a computer disk: all the arguments she received from me and everything she learned about Islam, she transmitted it in a few seconds.

We had the case of one person who had a lot of jinns who got converted; as soon as a new jinn came, he automatically converted since he could find the record of all the previous discussions. Then came the day this brother had no more sorceries and it was the jinniya's turn.

It coincided - by the will of Allah- with the fact that he converted a French woman to Islam and brought her to get married with her. The French woman did not know about the jinnya and sorcery problems. I celebrated the marriage and called the brother alone in a room.

I asked the jinniya what she thought of this marriage, she said it was good for him and sad for her. "What do you think of his wife?" "She sincerely converted to Islam and they make a lovely couple", "But if you try to interfere between them, it will perturb her and negatively affect her faith, don't you think so?" "Yes, you are right".

«So, I ask you in the name of Allah to leave him. Look at the blessings Allah gave you: you are Muslim, you progressed so much, thanks to you many people are cured and many jinns converted to Islam. So don't spoil your deeds and don't leave Allah for your passion. You must leave him for Allah. In the name of Allah! Your reward will be tremendous!" She wept a lot then screamed: "For Allah, I will do it!"

Happily, he was the only one to hear her scream. Then I said: "So, now you can stay beside him to help us treat the patients and lead jinns to conversion, but if it is too hard for you, you can leave him definitely".

"I will see" she said. Some days later, she had left him. You see that in this case, there were many circumstances that led the jinniya to leave by herself. Except this case, I have never seen loving jinns leave by themselves, so that I hardly ask them to do it.

I can only ask them information on sorcery and convert them to Islam, without showing them we want to separate them from the person, so I can get the maximum before chasing them.

Today we have by the will of Allah a new technique with lover jinns. Read on them this verse: “Amongst His signs He has created for you from yourselves spouses so that you find serenity with them, and He has made between you love and mercy. In this there are signs for people who think” (surat 30 verse 21), in Arabic: “wa min âyâtihî an khalaqa lakum min anfusikum azwâjan litaskunû ilayhâ wa jaᶜala baynakum mawaddatan wa rahma. Inna fî đâlika la’âyatin liqawmin yatafakkarûn”.

Allah will show them how marriage with a different species is impossible and will give them a spouse (wife or husband) from their specie that they will love Inshallah.

When jinns simply want a home, we just ask them to leave because they are disturbing the person by their presence, even if it is not intended, and they don’t have the right to be in the person without his agreement; the proof is that the Quran burns them even when they are Muslims.

These jinns are generally the most easy to leave. If they ask where can they go and what can they eat, read: “And of everything We have the treasures, and We only deliver it in determined quantity” (surat 15 verse 21), in Arabic: “wa in min šay’in illâ ᶜindanâ hazâ’inuhû wa mâ nunazziluhû illâ biqadarin maᶜlûm”. Inshallah, Allah will show them some gifts He will give them so that they will forget the material advantages they were attached to.

And if the jinn says he is strong and challenges you, recite: “His action when He wants something, is to say: “Be” and it is” (surat 36 verse 82), “innamâ amruhû iđâ arâda šhay’an an yaqûla lahû kun fayakûn”; in sha Allah, Allah will show him a glimpse of His power and he will surrender. And if the jinn says he doesn’t know Islam, repeat many times: “Allah is the light of skies and earth” (surat 24 verse 35), “Allâhu nûru ssamâwâti wal-ard”, in sha Allah, Allah will enlighten his heart and he will accept Islam.

It sometimes happens that the jinn will give conditions to leave the body. They can be of all kinds, more or less important, sincere or false. You must negotiate like you would negotiate with a human being, knowing that we can refuse his conditions and force him to go out under our conditions, but it is easier to find an agreement.

He sometimes asks for a place to go to. It is a bit like a dog you chase – with all respect due to jinns.

A jinniya said once: “Oh no! I cannot accept to be chased out like a bad person!” I said: “So dear lady, would you have the extreme kindness to leave this place? That will really be a pleasure for us”. She said: “All right, if it is this way I accept!” and she left. Isn’t it better than using force?

Jinns sometimes say they will leave in three or four or a certain number of days.

It means that by applying the treatment: by reading and giving bottles to patients to bathe with, then jinn will leave in three or four days. That means that he doesn’t cooperate, he will resist and then leave the body. We explain to him that we have well understood his intentions, but that it is better for him to go without suffering and not worsen his position with Allah. If he persists, you must read Quran without any compassion.

It happens that jinns ask accessible things, like one who was asking the person to do forty alms (sadaqas) or equivalent during the time of the treatment for him to go out.

The reasons of these conditions are difficult to understand, but there is no harm in trying. But the person refused and did not even continue the treatment.

Sometimes jinns ask extravagant or forbidden conditions, such as to slaughter an animal for another name than Allah; you must not accept these conditions and impose them to leave or endure the reading.

In summary, the conditions of jinns are treated as conditions laid down by humans. It happens that the jinn wants to reveal things before leaving, it happened many times that a jinn accepts Islam and accepts to leave, but tries to stay a while more to tell all the sorcery problems in the family and gives each one some advice on his behavior. Once again, everything he says must not be taken literally and must be checked out; but it could be useful. In these cases, it is better to have patience and wait until he finishes revealing knowledge then ask him again to leave.

If the jinn agrees to go, you must give him the last instructions: he must go out by the big toe, and go live with Muslims, at Mecca for example, he must practice the five prayers and give daawat to other jinns… You can recommend him any good deeds you want.

7. Co-operation with jinns

If we notice that the jinn is really cooperative, we can ask him additional information, for instance on present patients, on the family of the patients, for other patients we are treating, on the efficient treatment for the case or suitable verses for the problem.

Some raqis would even keep a link with the jinn to ask him information every time they need. Others even use jinns or people's jinns to extract the spell or other jinns. This collaboration with jinn is subject to different ulamas' opinions:

Some consider it forbidden whatever circumstances may be; others consider it like collaboration with human beings: it is halal if the outcomes and means are. Those who deny the possibility to collaborate with jinns use the verse: "True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly" (the jinns, 72/6). This verse only means that if you seek protection of jinns, it could only be harmful.

Indeed, some traditional healers give the patients some talismans (wrapped papers with writings and closed by leather) containing instructions to jinns to protect the person: first of all that doesn't solve the problem the person has; secondly jinns are not able to protect him against attacks of jinns and sorcery; moreover it is a problem of faith and religion: the person will have his trust in jinns or talismans and neglect the personal spiritual effort to protect himself.

Let me tell you that any time we caught the jinns related to these talismans they explained to us what pact has been concluded to get them do that job and it was shirk – an act breaking Islamic faith. Moreover, even if they serve the person in a way, they will necessarily harm him in another way, and he is the looser in the deal.

When the Prophet ﷺ (blessing and peace be upon him) was bewitched, Jibril, peace be upon him, showed him the curse and the cure. Some will comment that this remedy is valid for all and the intervention of Jibril is sufficient for everybody, when some conclude that we need a means to know what is really happening.

A woman came to complain to the Prophet, blessing and peace be upon him, she was struck by a jinn, she had crisis and got undressed. The Prophet proposed her to pray for her and she will be cured or to accept and endure the illness and to obtain the Paradise as reward.

She preferred to endure but asked the Prophetﷺ (blessing and peace be upon him) to pray she will not get undressed. Some conclude that if it is possible to leave deliberately a jinn in a person to torture him so he suffers and gets the Paradise, we can more likely keep him to help cure people without being harmful to the host.

Let's also mention the banning of divination: all predictions of the future are completely forbidden and contradict Islamic faith. Even the person believing in the prediction has lost faith.

Finding the illness one suffers from and how to cure it is a completely different subject: it is not part of the secrets (ghayb) of Allah He is alone to know, since the sorcerer and the person behind the spell know it, as well as jinns inside or beside him.

Doctors have their methods to determine the illness invisible to common people, just as an expert in any field develops tools to obtain information inaccessible to others. So knowing a present reality others can't reach is not an intrusion into the "ghayb", the private science of Allah.

There are also some sorts of collaboration existing in religion: jinns asked the Prophet, blessing and peace be upon him, to tell muslims not to use bones or cow manure for istinja (as toilet paper) because it is their food.

He also asked us to say "bismillah" when we throw bones after eating meat because Allah will recreate the meat and the muslims jinns will eat it. For this point, I would like to add that previously – and still in many countries - bones and natural leftovers were thrown in nature and animals and jinns could benefit from it; but if we throw the bones in the garbage can and close it, jinns have no longer access to the food.

We must therefore to respect the advice and the wish of the Prophet, gather the bones in a container and let them spend the night before throwing them in the morning- or not close the garbage can until the morning. Moreover, we found that jinns obtain the flesh of any fruit having a hard stone: peaches, avocadoes, etc…

Another kind of collaboration is the dawat:

There has never been a jinn prophet, human prophets are sent to humans and jinns. We know that jinns received the preaching from the Prophetﷺ (blessing and peace be upon him) then transmitted Islam among them (surat Jinns and Al–Ahqâf).

Later on, they returned to see the Prophet many times. Jinns don't have access to books: they can read with a human being by looking in the book at the same moment; they will follow practising people to learn there invocations and take profit of their discussions.
To preach other jinns, they bring them in human religious meetings in order for them to listen; finally, jinns living close to Muslims for various reasons can embrace Islam by themselves.
In fact, intellectually, we surpass them, and they don't have so much initiatives and teaching and preaching activities among them. It is possible with just a bit of attention to bring them a lot a profitable things.
Every time we discuss about religion, you just have to intend to speak to the present jinns and automatically they feel call out and listen to the conversation; it can be good for them, you can be without knowing with hundreds or thousands of converted jinns.
In your house or your mosque, hang up a poster of entire Quran; then Muslim jinns eventually present can read it as they want. And they will rapidly know it by heart.
If you read once the alphabet in Arabic and rules of reading, they will be able to read Arabic. These rules of dawa for jinns don't have for purpose to obtain the favour of jinns but are just for their progress in the religion.
However, it could have positive effect on us: they will pray for us, we feel a light and pleasant atmosphere with muslim jinns, whereas with bad jinns, the atmosphere is electric; Allah can use muslim jinns to help us; "For Allah belong the Forces of the heavens and the earth." (The Brilliant Victory, 48/7) for instance they can come in one's dream to inform him of something or wake him up for prayer.
Some healers pass "contracts" with jinns. Those who are looking for the face of Allah don't need to lay down conditions. If a jinn helped us and we noticed that he is not or no longer as good as we thought, it is not too late to get rid of him. You must know that all jinns don't understand and don't see witchcraft; they can contradict one another, learn and evaluate. The healer must never be dominated by jinns; he is the one who must master the situation and take decisions.
All professionals I know have their way to see directly the patient's problem, even if the effectiveness varies and is never total. Some work with Muslim jinns but there relations are varied: By an

intermediary, by direct contact; some jinns simply give information when others interfere directly to abolish the spell or put the jinns out; others return the spell on the sender; some healers send a person in jinns and souls' world; Some have spiritual exercises to see by themselves jinns and spells; some have also a divine blessing and are helped by angels.

There are always astonishing discoveries but don't explain to people what is beyond their mind. The purpose of this little book is to give a rudimentary knowledge. The rest is for experts and everybody entering this field, it is Allah who guides him and trains him to use him for the welfare of religion and people.

Let me give you the position of sheikh al-Islam Ibn Taymiyya on this subject.

In his book: "the proof of possession by jinns" P21-22, he says: "Is it allowed to question the jinn? If what they say is believing they say and glorifying the jinn giving the information it is haram. But if one asks him to test his rightness and check out the reality of the image he gives of himself, and has arguments to know whether he is truthful or lying, it is allowed.

It is also permitted if he listens to what the jinn says as he may listen to a non-believer or a sinner to know what they say and make his own conclusion, and as you listen to the information of an evildoer then you search and check, so you don't directly say it is true or false except if you have a proof, as says the Almighty: "If a wicked person comes to you with any news, ascertain the truth" (The Private Apartments, 49/6).

Abu Musa ﷺ reports that Umar ﷺ was late and he didn't have any news of him and there was a woman who had a jinn with her so he asked him and he said he left Umar sharing the sadaqa camels.

In another story, Umar ﷺ sent an army and a person came to Medina and reported that they had beaten their enemies and the news spread out. Umar ﷺ asked after this news and he was told about the person bringing the information. He said: "It is Abul-Haytham – a muslim jinn – and the human messenger will arrive later", and he arrived a few days later".

Ibn Taymiya also says in his other book: "Majmu al-Fatawa, Volume 11, P307": "A human being who orders jinns to do what Allah and His messenger have ordered, to worship Allah alone and obey his

Prophet ﷺ , and also orders humans to do that, he is amongst the best allies of Allah the Almighty, and he becomes by this action a successor – caliph – and a representative of the messenger.

And the one who uses jinns for authorized personal matters and orders them to do their duties and forbids them to commit what religion condemns and uses them in personal permitted matters, he is like the kings who did such things, and he who is capable of this is an ally of Allah the Almighty and like the Prophet king compared to the prophet slave, like Sulayman عليه السلام and Yusuf عليه السلام compared to Ibrahim عليه السلام, Musa عليه السلام, Issa عليه السلام and Muhammad ﷺ, may Allah bless them all.

And whoever uses jinns for what Allah and his messenger have forbidden, either association (shirk), or to kill an innocent person, or harming people such as making them ill, or forget their science or commit a sin, this one has used their help for sin and harm, and if he uses them for acts considered as apostasy, he is an apostate.

And if his knowledge of Islamic rules is not complete and he uses their help for what he thinks to be miracles such as performing hajj, or flying, or they take him to Arafa and he doesn't perform the regular hajj, or they take him from city to city and so on, that one they drove him astray and tricked him".

To end this paragraph, the Prophetﷺ (blessing and peace be upon him) did not teach the roqya as he taught the worship and the religion; he left the field open and encouraged companions who practised it. He allowed people to treat as they want as long as they don't commit association - shirk.

In no chapter of fiqh – Islamic jurisprudence- are there rules concerning witchcraft: what to do with a criminal under the influence of witchcraft? How to prove it? How could we establish that someone is a sorcerer?, what could we say about a divorce caused by witchcraft? Etc…We know that the punishment of the sorcerer is the death penalty, but could we prove it?

What I want to say is that this field is not totally regulated by the laws. The limits are traced; within these limits, experts develop their methods.

8. A method to know

I said that the experts I know have their proper method to see what the person has and they don't rely on apparent effect diagnostic. So I will make a proposal of method.

While the patient is lied down and you are reading him the Quran, after a certain time of reading, ask Allah to show – the expert or the patient- the harm of the patient. You could also have the patient sit cross-legged. He puts his hands in position of duâa. Cover him totally with a cloth. Ask him to close his eyes. Hold his temples.

This position could be preferable to the lie down position when you treat only one jinn and you don't apply cupping glasses because you cannot easily read in the patient ears and follow the jinn until he leaves. It permits also to use the smoke, as explained in III C6.

You must then see or feel things. If there is nothing, read again and ask Allah. If the whole reading finishes and nothing happens, you must then work your spirituality again, unless the person has nothing or nothing already known, since you must not use this method to see known things – why do you ask Allah things that you already know?- but to solve misunderstood situation.

The invocations to say so that Allah will show you what is happening are invocations of need. Try all those you could find. You could also read verses invocating Allah's science and his support to believers. I already propose you these three (3) invocations that you could use alternately:

Allâhumma innî as'aluka bi'asmâ'ika l-husna kullihâ, mâ ᶜalimtu minhâ wa mâ lam aᶜlam, lâ ilâha illâ anta, yâ hayyu yâ qayyûm, yâ dhâl-jalâli wal-ikrâm, yâ rahmânu yâ rahîm, allâhumma mâ kâna bihâdha l-ᶜabdi (amati pour une femme) min durrin, minᶜaynin aw jinnin aw sihrin, min insin aw jinnin fil-barri aw fi l-bahri, taᶜlamuhu wa lâ naᶜlamuhu wa anta ᶜallâmu l-ghuyûb, fakshifhu lanâ wa ahdirhu lanâ wa abtilhu lanâ, lâ yahdî li-hâdha illa anta yâ arham ar-râhimîna yâ rabb al-ᶜâlamîn.

Oh Allah, I ask you with all your beautiful names, those I know and the others I don't know, you are the only one God, Oh Living God, Oh Remaining by yourself, Oh Loving Benefactor, who has the Majesty and Benefits, the Merciful, really Merciful, Oh Allah, what this servant as harm, evil eye, jinn or spells coming from a human being or a jinn, on earth or at sea, that You know and that we don't know,

and You are the Expert of invisible, reveal it to us, bring it to us, and cancel it for us, You are the only one who can do it, Oh the very Merciful, Lord of worlds.

Arabic language

Allahumma yâ wadûdu yâ wadûdu, yâ dhal-ᶜarshi l-majîd, yâ faᶜᶜâlu limâ yurîd, as'alouka biᶜizzatika llatî lâ turâm, wa mulkika alladhî la yudâm, wa nûrika alladhî mala'a arkâna ᶜarshika, an takshifa lanâ mâ bihâdha l-ᶜabdi (ou amati) min durrîn wa an tahdiyanâ lifarajihi, yâ mughîthu agithnâ, yâ mughîthu agithnâ, yâ mughîthu agithnâ.

Oh goodness! Oh Master of the prestigious throne! You the one who does what He wants! I implore You by Your power that nobody challenges, by Your realm where injustice cannot be done and by Your light which fills the corners of Your throne, I implore You to reveal the harm this person has! Saviour, come to my help! Saviour, come to my help! Saviour, come to my help!

Arabic language

Allahumma yâ awwala l-awwalîn, wa yâ âkhira l-âkhirân, wa yâ dhâl-quwwati l-matîn, wa yâ râhima l-masâkîn, wa yâ arhama r-râhimîn, aynamâ takûnû ya'ti bikumu llahu jamîᶜan inna allâha ᶜalâ kulli shay'in qadîr, wa mâ tasqutu min waraqatin illâ yaᶜalamuhâ, allâhumma akhrijnâ min dhulumâti l-wahmi ilâ nûri l-fahmi w-akshif lanâ mâ bihâdha l-ᶜabdi min durrin yâ arhama r-râhimîn.

Oh Allah, first of the first, last of the last, who has the strength and the power, Merciful for weak people, the very merciful, wherever you are, Allah will bring all of you, Allah is capable of everything, and every falling leaf Allah knows it, Oh Allah, make us emerge from darkness of conjecture to light of comprehension and reveal us what his the harm of this person, Oh the very Merciful!

Arabic language

If the person sees things, you must react instantaneously: If it is witchcraft, read verses against witchcraft or the two-last surahs, if it is a jinn, tell the person to catch him and read until he dies. If it is a path or a situation, tell the person to go ahead and guide him. If it is a sorcerer, tell the person to catch him and read until he dies; I don't know what effect it will have on him, but the idea is to sweep up

everything you find. Everything you would have done during this short trip, doesn't rule out the fact of giving the full normal treatment.
There is also a variant of this method: you can use a person who has easily revelations (kasf), for instance regular divine dreams, to see what the person has.
When they are placed face- to-face and by holding both heads; she/he will therefore see what the patient has.
There is a more modest method: Ask the person who want to see you to say the prayer of the need during three (3) or seven (7) days every afternoon when asking Allah to show what he has and what is the solution, and noting all his dreams. You will act consequently and ask him to do it again after each treatment.
And the last tip: Try to go forward yourself to see directly what the person has. Yes, it is possible to see directly witchcraft, the jinns and the evil eye or more precisely to feel them.
Besides Allah said: "when I will love him, I will be his hearing by which he ears, his sight by which he sees, etc…" Then this is what you have the habit to do: when you read the Quran to patients, you concentrate yourself on the Quran until you are deeply inside, then you ask Allah to show you what he has.
The first thought coming up in your mind has three possible sources: Satan, nafs or Allah. Satan is excluded because you read the Quran with concentration and you going towards Allah and this prevent him from murmuring. It is between your nafs and Allah.
You must train yourself to reduce the part of nafs in your life and mainly when you ask Allah to show you and you are waiting for the answer: Don't think that you want to be a hero, don't think that you will show off by saying: "Have you seen that and that", don't think that you will see something to earn more money… Everything your nafs tells you, extract this bad intention from the deep inside of your heart and just look for Allah's agreement
and your fellow's help. At that moment, the intuition you will have is coming from Allah. You can have a vision of witchcraft, how is it done. In shallah, by training yourself on it, it will be more immediate and you will not need an intermediary to know what the person has.

Appendix I: Fantastic Experience

By Allah's grace, I went to Abidjan from 11/2/07 to 8/3/07 for a roqya training and Allah showed us edifying signs.

There was among the trainees a young man who has the capacity to bring any jinn by Allah's will. If a patient has a jinn, the brother asks Allah to bring him inside him and the jinn comes right away. The difference is that we can directly discuss with the jinn, what is rare when the jinn is inside the patient, and we can easily kill him as if he was in our world, while this needs a lot of time when the jinn is into the patient.

The brother can also ask Allah to bring any jinn, even if he is absent, and he will immediately come by Allah's will. This capacity is explained by two realities. First of all, when someone has much suffered from jinns and sorcery: serious bewitchment and possession for years, when all this is removed, the person is full of gaps between him and jinns' world, thus any jinn passing by near him can easily enter into him.

To close all these gaps and reach a normal state of person separated from jinns' world, the person would have to bath and have massage with habba sawda oil where Quran has been recited for several weeks.

But if jinns come often into him, gaps will never close back. The person can also choose to keep his gaps if he is involved in roqya because this can allow discussion with any present jinn in tremendously eases the roqya process.

The second reality is that prayers in roqya world are easier to realize than in ours, because it is a world basically functioning on intention.

The sorcerer from a picture, some hair, clothes or surname makes a curse with the intention to reach the person. He uses objects or puts them in places with the intention to transpose the specific effects of these symbols onto the victim.

We read "Wherever you are, Allah will bring you all back, Allah certainly is Omnipotent "with the intention to bring the jinn. Before sleeping, we formulate the intention to go in jinns' world to kill the jinn harassing us or the sorcerer or to find the sorcery.

Once in this world, everything goes by intention: you want a sword, you get it; you want to bring the jinn, here he is; you want to tie him, he is tied; etc.

So if you have a lot of gaps, you have one foot in their world. You can act like in a dream. You ask Allah to bring the jinn to you: there he comes.

The difference is that you are in the same world: the foot you have in his world enables you to catch him and bring him in our world. He is now completely vulnerable: we can kill him with a single knock on his neck associated to the recitation and with the intention to cut his head with a sword.

The classical scheme is to bring the jinn who are inside the patient. The same scene is repeated each time: the jinn looks with amazement at the body he was inside and the one he is in.

Then we explain to him that we have asked Allah to bring him and Allah brought him. Then we invite him to Islam and the jinn says : « Never ! » We ask: « Is there any reason you don't become Muslim? » He thinks a moment and says: « No ». Actually, jinns know nothing about Islam; they don't even know who Allah is; so he does not know a reason to refuse Islam.

We then tell him: « So become Muslim » and he accepts. Jinns' mentality is as simple as that. But in France it is a little tougher to convert a jinn, they have things to say and you need to argue a little. When he repeats shahada, we wait two seconds and he starts shaking, then looks at himself and says: « What is happening to me? I'm shining! ».

He looks at his hands and turns them over. We explain to him: « This is Allah's light. Allah is the one who created everything. When you believe in Allah, Allah gives you light. Repeat ten times: la ilaha illa Allah, Mohammadur rasool Allah ».

He repeats it, gets shook, looks at himself again and starts laughing with a satisfied sneer to see his light increasing. We say: « Now, whenever you will do a good action, your light will increase. If you do a bad one, your light will decrease and you will go back to darkness (the jinn shakes his head with a frightened look to say no). If that happens, you immediately repent to Allah and make good actions to get your light back ».

Then we start a series of training sentences: my god is Allah; I am denying all other gods beside Allah; beside Allah all other gods are fake; I will worship Allah till the end of my life; I will not work for a sorcerer anymore; I renounce to all my pride for Allah; Mohammed ﷺ is the best of Allah's creation; I won't ever harm this man (or this woman) again; etc.
When we are in a hurry, we quickly make him say after shahada: may Allah kill me if I ever try to harm this person; may Allah kill me if I ever work for a sorcerer.
We have not been able to check the reality of this prayer but one thing is sure: jinns take it extremely seriously.

Every time we make a jinn repeat these sentences, he has violent vomiting, then spits with disgust like someone spitting the rest of his vomit. Then he starts shaking proportionally to the vomiting and darkness is turned into light. We make him to repeat each sentence several times until it does not cause any vomiting.
When the jinn disagrees or resists, like a Christian who refused to accept that Jesus is not God after getting shahada light, I told him: « look at your light », and he looked. « Who is God? » He said « Jesus » then said: « my light disappeared! You trapped me! » he added staring at me with anger. « Then quickly say: my God is Allah ». He said it and claimed with appeasement: « my light is back! » So is the case for any disagreement a jinn can express. However we found a best formula for Christian jinns to avoid losing their light – see paragraph Vatican jinns' chief.
When there are many jinns, we start by calling their chief. Once he is converted and learns some things to the point that he wants to get more light, we ask him to convert the others.
He brutally talks to them in a language sounding like dogs' barking and with threatening gestures. We several times tried to teach them kindness, but that's not easy.

One told me: « Kinds are crushed ». I said: « No, look, I am kind, but do you see me being crushed? » He said: « You, you are a jinns' killer! » I said: « That's true, actually I am kind, but when necessary I do kill. You should be like me: kind but kill when you have to ». He said: « That way, yes ».

Most of the time, the chief succeeds in converting the others. First he watches all his followers illuminated with a sneer of satisfaction, then he has a great shake and a great light. I explain to him: « Because you converted the others and they got light because of you, Allah gave you as much light as He gave them all ». When it's thousands of jinns, you can imagine the light.

THE ROOHANS

Luminous jinns came to accomplish a mission. Roohans are jinns very close to angels by their light, because they worship Allah permanently. Some roohans occur in some people's lives to compel them to pious behavior or to bring them wealth in exchange of zikrs, this is why before Abidjan, I was not very friendly with roohans.

Someone once called me and told me that some roohans were stopping him going outside the house because they said he will see women and this will reduce his faith. It happens that roohans consider themselves like angels or creatures apart and are upset when they are called jinns.

One told me that angels were asking him to publish some books and he wanted me to publish them. I said: your books have nothing new; you find the same things in others books on the market, so there is no need to publish them. He said: but the angels told me to do so! I said : but the angels didn't say anything to me. Other persons are able to attract roohans by repeating thousands of times Ayat Alkursi, or the Fatiha or la ilaha illa Allah or other zikrs, because there are a lot of roohans repeating that permanently all their life, and if a person repeats it enough they will be attracted by the zikr like angels are and will come.

At this point, it is possible to ask them some services – some to cure people but more often to bring wealth – if ever you know how to communicate with them. Roohans will do it because they realize good actions; in return you will continue the zikr they like.

The problem is that the fitna object is dunya and we forget Allah. Roohans do not necessarily have the intelligence to analyze the pertinence of the situation: having the light and having the science are two different things, and one can be pious without intelligence and experience.

You can take a jinn who knows nothing about life, you make him repeat shahada and then tell him: from now on you will repeat shahada or such zikr continuously day and night wherever you are, and there he goes in an ascending spiral of light with no end. He will quickly become a roohan, but will have no knowledge of religion.
So up to now I was not very friendly with roohans. But these ones are a little different. First of all they receive their orders from angels, thus from Allah. This is part of the tools Allah can use: « To Allah belong armies of skies and earth » (Fath 6) « and knows not armies but the ones of your Lord » (Muddathir 15).

Allah can directly execute His will himself, He can ask angels to do it, He can ask believers through the teachings of religion or through dreams, He can manipulate unbelievers, sometimes even manipulate Shaytan, and Allah also uses good jinns and roohans.
The mission had triple : first to kill evil jinns. So people come for cure, we take care of their sorcery and the roohans kill their jinns; this is cool. After a while, some roohans left and others stayed. Then those who stayed stopped killing the jinns.
We asked them why, they said: « We don't know these are our orders ». Roohans become like angels not only in the sense of not disobeying orders but they don't do anything but orders.

For example, as soon as a jinn gets a certain amount of light, he can see angels. As we go on with the training I explain to them that doing a lot of good will give them a lot of light like an angel. They say: « Angel? What is that? » I say: « Look at my right what do you see? » He looks and says: « Nothing at all ». « Look again » and I recite a tasbeeh. Suddenly he is dazzled and scared and turns his head away. I say: « Don't be scared, he won't harm you. He is an angel. Every human being has two angels writing his good and bad actions. If you continue in doing good you will almost become like him ».

Now jinns can see whether angels are writing or not, but they cannot see what they are writing. But if we want to discuss with our scribe angels to ask them for example what is the best or the worst thing in our files, they will not say a word because they did not receive the order.

For this kind of information, you should directly turn to Allah.
Anyway, all I want to explain to you, is when jinns come close to angels, they abandon all trivialities, like some pious men, and moreover do nothing but what they are commanded to do, so we cannot even discuss with them. We should just let them carry on their mission. We asked them if what we were doing was OK or if there was something disturbing them or if they had remarks. They said : « Yes, women. Women are not correctly covered ». I said: « Actually, there are even many women who have children out of wedlock or living relationship without marriage, but for treatment, we accept them the way they are ».
« But it disturbs us too much. They must wear the veil ». We then took the decision to impose the veil to women at least at the moment of the « slaughterhouse », because we reserved a room to kill jinns after treating patients. Some days after, I realized that we did not offer anything to our guests of honour (because unlike angels jinns do eat). I asked them if they wanted to eat with us. They said no and asked us not to speak to them anymore.
The second mission is a work on the brother capturing jinns. He stayed lying down during one hour while they were doing their work. They did not want to talk about this work but certainly it was to help his mission of jinn capturer and killer. The third mission concerns me and by Allah's grace made me tremendous good, but I keep it for myself.

THE CHIEF OF 450,000

We noticed some unbeliever jinns in the area where we were working. We called their chief and easily by Allah's grace got him converted with his group. Then I asked him what they were doing here. They said they came to see and report to their chief, a jinn.

- Are sure he is not a sorcerer?
- No, he is a jinn.
- And how many jinns are under your boss?
- 450000.
- We asked Allah to bring him and he was here immediately. He started grumbling and I said: «Good evening, boss.
- You dare call me boss?

- But why are you in such a bad mood? Are you not happy to see us?
- No!
- But we are happy to see you ».
- He became calm and started speaking friendly.

There is no harm talking gently to jinns and giving them respect.

For example a jinnia came and I said : « Good morning pretty » She was pleased right away and everything went fine. She was really pretty and I called her Zina – beauty. Besides we married her to a jinn we brought out from a woman he was madly in love with. He was also a seducer and I called him Mosaab, from a young handsome sahabi of Mecca all girls dreamt to marry.

We promised him that if he left her for Allah, Allah would give him better. Two hours later came this beautiful jinnia, got converted and agreed to marry him. Another jinn was a king. I said to him: « Good evening your highness. Would your highness like to be Muslim? » and he accepted.

When he became Muslim and learnt some things, I named him Abu Ubayda, Muslim armies chief general by the time of Omar, may Allah agree them. Almost all unbeliever jinns we met in Ivory Coast had names sounding like dog barking and we needed to change them. When you give a beautiful name to a jinn and you explain the value and the story of that name, he is very proud and grateful to you.

- I asked him: do you have pride, Abu Ubayda?
- Yes, a lot !
- So repeat: I renounce to all my pride for Allah.
- What ?
- Yes, didn’t you say you were strong?
- Yes, very strong !
- So say it : I renounce to all my pride for Allah.
- (thinks a moment) I have to say that to prove that I am strong?
- That's it !
- (thinks a moment) All right. And he said it.
- We filled him with a lot of light by Allah’s grace and we charged him to convert his 450000 soldiers.

Two days later, we called him – asking Allah to bring him. His light had decreased. He confessed to us that he killed the jinns sent to spy

on us who became Muslim. “Why?” “Because they disobeyed him, and in a military organization this is not acceptable.”
We talked to him to repent and told him that we will not tolerate any other mistake: next mistake, we kill him by Allah’s force. Moreover he had converted tens of jinns in Islam.
We told him that it was not enough and we will help him convert others. We proposed to him to bring the 450.000 at once but he was scared and feared they kill him.
We then recited Quran on candles for him and other converts to make fire swords. Fire swords enable Muslim jinns to kill other jinns as they want and to have a total domination on them. So if you are on a fighting area between Muslims and unbeliever jinns, recite Qoran on fire and tell Muslim jinns to make swords. Fire swords last three days then melt; it needs to be renewed all the time.
Then we asked Allah to bring us the hundred most close to Islam among the 450,000 jinns. They came and we converted them by Allah’s grace; we made them fire swords. We did the same for the next thousand closest to Islam.
Then the next ten thousand ones. Then we brought 50,000, we converted them but we did not make fire swords for them because it was taking too much time. Then we called the remaining ones and they all got converted. Here the brother’s body could not contain them all and they filled up the room huddled together.
We asked them to go to Mecca to learn Islam and they accepted.
Some days later, we called him. He didn't go to Mecca because he was scared of the sorcerer. However he has kept his light and has not done any bad thing.
Almost 200,000 of the converted were back into sorcery. The others who stayed Muslim dispersed themselves. We explained to him that Mecca was kept by angels and that unbeliever jinns could not enter there and sorcerers could not reach him there. This reassured him and he wanted to go there. We asked him to first look for his soldiers. He said he did not want to have anything to do with them anymore and wanted to leave.
This raised the problem of jinns' training. The problem is not that jinns are liars and hypocrites and we can't trust them if they become Muslims, the problem is that converting them is not enough, they need to learn so many things. And the little we teach them in some few

minutes is not enough to orientate their life: they are tempted to go back to their previous environment. So at that stage we decided to set up a training program for jinns.

THE TRAINING

The idea was to take a jinn close to devils and to make him follow a training until he becomes close to angels. We will first take one jinn and apply the training on him then we will think how to spread it Inshallah. So we caught one jinn sent to a person by sorcery.

Actually, they were many and we took the chief. There is in Africa a special situation of jinns and sorcerers. Sorcery is so old that jinns have been working with sorcerers for centuries. One was about 700 years old and had spent most of his life working with sorcerers. Any time a sorcerer dies, they look for another one or train one themselves. People are so ignorant and weak that if jinns choose someone to become sorcerer or soothsayer or healer, he will submit to their choice because he fears their anger, hopes wealth and is unaware of religious consequences. The result is that jinns who harmed people for centuries and lived in total contradiction with religion, in fetishism and satanism, are specially wicked and close to the devil.

After the conversion, we started inculcating him a series of sentences to make him grow spiritually. The same scene repeats itself continuously: he says the sentences, vomits violently, and spits the vomit rests, all his body shakes proportionally to the vomit and the light increases. Then he sneers with satisfaction.

We were witnessing an extraordinary phenomenon: the progressive metamorphose of a creature close to the devil to a creature close to angels. He was unbeliever, we made him repeat la ilaha illa Allah Mohammadur rassoul Allah then we explained what is Allah and the Prophet ﷺ, and there he believes. We make him repeat Allahou akbar until he feels that Allah is the greatest.

We make him repeat: Mohammed ﷺ is Allah's best creature until he strongly believes in it. Then « I renounce all my pride for Allah » and all the pride is gone. The jinn then was tired and said: I am exhausted, I need to rest ». I say: « Well, we are going to stop here, we will start over when you will be rested… » « Yes, yes » « Unless you want more light? » And he always gives the same answer: a sneer and

« yes, I want the light ». Despite all, after a moment I ended the session which lasted about an hour and half and I told him we will call him back for the rest. We counted a lot on this jinn ; this is why I named him Mohammed.

SHEIKH YUSUF

Following Mohammed's experience, I thought it all over and figured it would be better to discuss about it with Muslim jinns involved in jinns' training and teaching in order to see how we could take advantage of these existing structures or decide with them the way to proceed. Not knowing any particular jinns teaching Islam and having heard of the strong presence of Muslim jinns and teachings in Mecca, we asked Allah to bring us a sheikh jinn from Mecca teaching Islam to other jinns.

- « Assalamu alaykum, my brother.
- wa alaykum assalam.
- Yes, we asked Allah to bring us a sheikh from Mecca who teaches Islam to jinns and you came. What is your name my brother?
- Yusuf.
- I am Abderraoof. Here is our problem. We are here for roqya training. I am teaching all the brothers you see how to cure people from sorcery and jinns ».
- Yusuf looks at the brothers around us, smiling, then looks up and says: « Aah, my brothers are here.
- Yes, Allah has sent us roohans to fight with us. They are here to kill unbeliever jinns. By Allah's grace we have killed a lot of unbelievers jinns working with sorcerers and we also converted thousands and even hundreds of thousands.
- The problem is once they are converted, we teach them things but this is not enough to stabilize their faith. So they are likely not to progress in Islam or even return to their former status working with sorcerers because it is the only thing they know. We have started a training program for jinns to teach them faith and Islam, but we thought we could set it up with jinns teaching Islam instead of starting from zero and managing it on our own. So, do you teach Islam to jinns in Mecca?
- Yes.

- In order to know you better, can you tell us, who is the oldest prophet you knew?
- Sulayman, alayhi salam.
- And since then you lived with all the prophets until Prophet Mohammed, salla Allahu alayhi wa sallam?
- Yes.
- So, we can discuss about all that another time Inshallah. About jinns' training, if we convert them, can we send them to you in Mecca so you teach them Islam?
- (thinks a moment) No.
- Why ?
- Mecca is for the pious.
- But if jinns convert to Islam and are new, they need to be taken care of in order to become pious.
- Yes, but Mecca is sacred.
- All right, they need to be taken care of but not in Mecca. Do you know a place where other jinns do it?
- (thinks a moment) No, I don't.
- (thinks a moment) But, if we have new converts and we send them to Mecca you are not going to chase them away?
- No.
- But if they are not pious, they cannot stay?
- That is right.
- But if they go there, is there a way to make them become pious ?
- (Thinks a moment) If they want it sincerely, they will.
- Aah ! So that's the point. If he really wants to be pious, once there he will see angels, old jinns with a lot of light and he will quickly become pious. But if he does not sincerely want it, he will leave by himself. Besides he would not stay in any school if he doesn't want to become pious. So we need to train them at least till they sincerely desire to become pious. Then we can send them
- That is right.
- OK sheikh Yusuf, jazakallahu khayr for you explanations. We are done; do you have anything to tell us?
- No.
- So salamu alaykum.

- Wa alaykum assalam.

IVORY COAST JINNS

To find other solutions to train jinns and take them in charge, we thought of looking for Muslim jinns in Ivory Coast with good knowledge and involvement in religion. We asked Allah to bring us the muslim jinn of Ivory Coast with higher faith and he came. His name is Aïssa and resides in Divo with many Muslim jinns and angels.

After introductions, we told him what our problem was and he told us to send him the converted jinns. We asked him if he was involved in fighting against sorcerers and evil jinns. He said no, only worship and teaching, but he gave us information on warriors whose chief was Idriss. Before he left we asked him if he had something to tell us, he said: yes do not call me anymore. Busy with his worshipping, he did not want to discuss with people.

- We then called Idriss.
- « Salam alaykum, Idriss.
- How do you know my name?
- Aïssa from Divo told us about you. Look, what do you see?
- (He looks at us) Jinn killers.
- Yes, but we only kill wicked jinns coming to harm humans, and also, we try to convert them. We are looking for warrior jinns to work together in fighting against sorcerers and their jinns. And what are you doing?
- We kill sorcerers.
- You kill sorcerers? And you have weapons for that?
- Yes, we have swords.
- Fire swords ?
- No, iron swords ?
- Iron swords! And how do you get iron swords?
- We make them up with iron.
- Any type of iron?
- No, red iron.

- Aah ! You go to where metal is worked, and when he heats the iron, you make the iron swords.
- That's it.
- So can unbeliever jinns also make iron swords?
- No.
- Why ?
- We don’t know but this is what we noticed.
- Ok, so with iron swords you kill sorcerers?
- Yes.
- And how long do iron swords last, or don’t they finish?
- They last one month
- That is logical: fire swords last three days and iron swords last one month. And you do not kill jinns with
- No, we have pity to kill our brother jinns ; we prefer taking care of sorcerers.
- We have no mercy for jinns or sorcerers. We know how to kill jinns, what is missing for us is how to kill sorcerers. Look, our aim is to show to everyone that the Quran is more powerful than sorcery, and that with faith in Allah we are stronger than sorcerers, so that people cure themselves with Quran and stop going to sorcerers.
- What you can do is find people doing roqya like us or others. You stay there and when people come for cure you go kill their sorcerers. This way people will understand that it is because they got cured by the Quran and by islamic treatment that Allah killed their sorcerers. So people will know that the Quran is stronger and Islam is true. And you will have a participation in defending Islam and raising Allah’s word. But if you kill sorcerers alone, no one will know that it is for Islam sake and by Allah’s force. You do good deeds, but it does not contribute to help Islam. What do you think about it?
- Yes, we will do that ». And we were very happy.

Then we wanted to know more about what was going on with Christians, how their exorcism is and if there are Christian jinns involved in the fight. We asked Allah to bring us the most high Christian jinn Ivory Coast. As soon as he came, he got scared. I cooled him down : « Don’t be afraid, my brother; we are not going to

do you any harm. We called you because you are a believer like us ». We discussed with him and he quickly accepted Islam.

- « Why did you think that Jesus was God? Do you know the Bible?
- Yes.
- Have you ever seen that Jesus was God?
- No
- Did he ever tell people to worship him?
- No.
- In the Bible, Jesus performs prayer. If he is God, who does he pray to?
- This is true.
- (after some discussion) Ok, we wanted to ask you something. See, we cure people from sorcery and bad jinns. And since we hear that Christians exorcise people, we wanted to know how this works, how do they cure people.
- I don't go into that myself, there are some devils removing people's jinns .
- And do you know why devils help to cure people?
- No, I don't understand.
- Devils cure people for priest and people think that Jesus is the one curing them, so they worship Jesus and take him as God and all go to Hell.
- What ?! That is why ?
- Yes ». Conclusion: we have nothing to learn from Christian exorcism and there are no Christians jinns fighting like Muslims.

THE SHEIKH OF VATICAN

Some say that in Vatican jinns are trained to convert Muslims. We discussed about it and we asked Allah to send us the chief of Vatican jinns. It was amazing.

- « Sacrilege, sacrilege! (the jinn looks around him and raises his arms with indignation)
- (We laugh at his behavior) Good evening, my brother.
- You dare call me you brother after what you did to me? Sacrilege, sacrilege!
- But what have I done to you my brother?

- I was praying (he keeps complaining).
- Well, I understand you are not happy to be here, but since we made you come can we have your attention please
- I don't want to (angry), but I have no choice (resigned).
- That's an intelligent answer! So tell me how you are : do you have light or are you dark ?
- I am dark.
- Do you want to have some light?
- From you, no ! (angry)
- No, God's light!
- God's light?! (appeased, surprised and interested)
- Yes, God's light. Do you know who God is?
- God is Jesus !
- And I tell you God is Allah. Look, just say: my God, show me who you are, Allah or Jesus.
- My God, show me who you are, Allah or Jesus. (Big shake) What? It is Allah! Jesus is not God!
- No, Jesus is a prophet of God, a man. (I make him repeat several sentences until) All those who worship Jesus go to Hell.
- What, this is not possible!
- Oh yes, I am going to prove it to you. Look at your light.
- Yes.
- I say that all those who worship Jesus go to Hell. What do you think
- It is not possible. Aah! My light has decreased! What! All these years in Hell! All these years! (he repeats and complains) And my family!
- You can still save your family. You will go back to Vatican, and you will show them your light and explain to them as we explained to you. Start with your assistant who came with you (we noticed that he did not come alone).
- (a moment) It's OK, he is Muslim.
- Did you live with Jesus?
- Yes.
- But he never told people that he was God and that he was to be worshiped.
- Yes.

- So why did you think he was God?
- He made miracles ». We let him leave and we called him two days later.
- « So how many did you convert?
- 7.
- Only 7? That is good, but this way it will take too much time. Do you want us to help you? We could bring them and convert them.
- (Thinks a moment) No, give us some time.
- Otherwise, you can take the Muslim ones and go to Mecca. There you will learn more about Islam and you will ask some help to come give dawat with you. And if you don't find enough help there, go to Riwind and you will find jinns specially trained for preaching and they will go help you ». He was satisfied and left.

SHEIKH YUSUF

We gathered for a last meeting before departure with the trainees and took the pleasure to call sheikh Yusuf to listen to his witnessing on Prophet's life, salla Allahu alayhi wa sallam.

- Salam alaykom, sheikh Yusuf.
- Wa alaykom assalam.
- Sheikh Yusuf, so, we have completed our training. Allah helped us a lot, roohans, jinns killing sorcerers with iron swords. We sent you some converted jinns, did they reach you?
- Some.
- We found here some Muslim jinns willing to receive them so most of the time we sent them there. Well, we called you today because you lived with the Prophet, salla Allahu alayhi wa sallam, and we are really thirsty to hear about it. It is true that prophets are humans and in charge of teaching religion to jinns, but we would be pleased if you tell us about it.
- (He looks at us smiling) OK.
- So how was the Prophet, salla Allahu alayhi wa sallam?
- He was in constant worship, always, all the time. Ceaselessly, he was in zikr, in prayer, his heart was with Allah (he describes and repeats with high emotion).

- What impressed you most about him?
- His simplicity. He was simple, open to all. Everyone was equal for him. He was accessible. Not like today's proud (he frowns with anger)…
- How were his prayers for unbelievers?
- Hard, very hard.
- But when he was giving daawah to them?
- Sometimes hard sometimes nice.
- How was he with dunya ?
- Dunya ?! (with disgust) Dunya ?! Dunya ?! It did not exist with him. Dunya?!
- What was making him happy in life, what was he satisfied with?
- With prayer. He was in happiness in prayer. It was joy, ecstasy. (He expresses it with a lot of emotion. We know it from a hadeeth, but he knows it because he sees it. May Allah forgive our laziness in our prayers and give us joy to perform prayer).
- When you talk to us, do you see images in front of you?
- Yes. Aah, you are reminding me painful souvenirs. We all lost with his death… We lost this mercy, a great mercy.
- What was his concern, what was preoccupying him?
- It was his community, all the time his community. He was always thinking about them, praying for them…
- Have you seen the Prophet salla Allahu alayhi wa sallam after his death?
- Yes, once during a trip.
- Do you jinns dream?
- To dream ? dream !
- Aha, you don't dream. Look we humans, when we sleep we can see things, imagine things; sometimes things we have seen during the day or things we desire.
- But sometimes, sorcery comes in our dreams or jinns come to attack us, or some jinns make love with humans. This is also where we can kill them. There are also dreams from Allah, Allah shows us things to guide us or for example we can see the Prophet salla Allahu alayhi wa sallam. (Sheikh Yusuf was

listening with a lot of attention) I saw the Prophet, salla Allahu alayhi wa sallam like that twice in dreams.

- (Allahu akbar ! At this very moment I am writing these words and I receive a call from Niger, one of my students' patients dreamed yesterday that he was attending a friend's wedding, then he went out and came back and the people told him: but the Prophet salla Allahu alayhi wa sallam just passed by and he said he was very pleased and so happy with the work of Ben Halima Abderraoof! He said: but where is he? I want to see him. They said: no, he is gone, but he said he was happy with Ben Halima Abderraoof's work! And he calls me just while I am writing my discussion with the sahabi jinn on dreams about Prophet salla Allahu alayhi wa sallam.
- May Allah bless and raise his Prophet salla Allahu alayhi wa sallam, but note that if you love the Prophet salla Allahu alayhi wa sallam, to make him happy, you have to follow piety to the maximum and bring the maximum of people to piety).
- The first time was at my return from hajj, I had asked Allah to strengthen me in the roqya and I saw the Prophet salla Allahu alayhi wa sallam in my dream. He took ablutions then took the water he made ablutions with and poured on me.
- This is not a dream, this is true.
- Yes, I mean we see it while sleeping, but it is a true dream because Prophet salla Allahu alayhi wa sallam said: "Whoever sees me in his dream has really seen me because the devil cannot take my appearance." So if it is someone else it may be Shaytan, but when we see the Prophet salla Allahu alayhi wa sallam it is true. We have seen him for real, but it is in the sleep, in a dream. It is a true dream.
- All right.
- And because our dreams are a reality for you when we meet jinns in dreams, this is why we see the Prophet salla Allahu alayhi wa sallam in dreams and you saw him in a trip.
- The second time I saw him, I was in tableegh with a group of saudis and we were in Marseille. Late at night, we made a jawla, a tour of preach in the neighborhood and we met a group of youth who were drinking alcohol, they were far from religion and also lost in donya.

- They responded to our preach with arrogance and disrespect towards the saudis. I said to myself: these people are rich, educated in religion since childhood, only knowing halal, and here they are bearing insults from these youth having no donya and no deen, and begging them with kindness and tenderness to come back to Allah.
- How can anyone doubt this is the Prophets' job?

(Sheikh Yusuf approved with a large smile and was following the story with high interest) But it is obvious that this is exactly what Prophets were doing, exactly the same thing: calling people to Allah and bearing their ignorance and animosity and facing it with tenderness and humility, almost begging, and praying Allah to guide them.

I slept thinking about it and I saw myself in battlefield. There were Muslims on one side and unbelievers on the other. I was on the unbeliever's side, I don't know what mission I accomplished and I was returning to Muslims' side. Near the middle, I saw the Prophet salla Allahu alayhi wa sallam, sitting in a kind of empty basin of 5 meters of diameter. I came to him and I took him in my arms. I then felt what he was feeling.

He was observant of his community and was sensitive to all that was going on good or bad. Every Muslim doing a good action gladdens him, and every Muslim committing a sin pains him. Altogether, good and bad were about even.

When we see the good events in the community: people coming back to prayer and repenting, mosques opening, people making efforts for religion, we can think that Islam is moving ahead with big steps. And when we see the bad side: sins getting worst, decrease of moral, divisions among Muslims, unbelievers working against Islam, we can think that things are getting worst. Actually good and bad are almost even (it's up to us to increase the good to make it win!).

I am telling you about all these dreams so you know that the concern of the Prophet, salla Allahu alayhi wa sallam, is still the same. Up to now, the actions of his community are showed to him and he is happy to see good deeds and afflicted by the bad ones (he approved).

- Can you tell us about Issa alayhi salam?

- He was a young man. He was preaching, making miracles. He was converting people. People took him for God (sadness and anger) !
- Yes, we have good news for you. We have converted the chief jinn of the Vatican.
- Vatican?! what's that, Vatican ?
- It is where the Pope is.
- Pope?! what's that, pope ?
- The pope is the calife for Christians, anyway for catholics because for Protestants and Orthodoxes it's different. The place where he stays is Vatican. It is in Rome, a little square surface that is an independent country. In short, it is like Mecca for Muslims.
- Ah !
- So we asked Allah to bring the chief jinn of Vatican and we converted him. We told him to say: my God, show me who you are, Allah or Jesus.
- Oh yes, he will see it straight away.
- As soon as he said it, he was luminous and knew that Allah is the God and not Jesus. Actually, if you are preaching Christian jinns, you just need to make them repeat this sentence and they will convert straight away (sheikh Yusuf repeated the sentence several times to remember it). Then we sent him to preach in Vatican and we called him back two days later. He converted seven jinns.
- That's good (very satisfied smile).
- But we want more. We proposed to help him but he preferred us to give him time. So we told him to go to Mecca with his new Muslims to learn more and take jinns who will help him to preach, otherwise to go to Riwind, the tableegh center, and there are jinns specialized in dawah who will go with them.
- Yes, that's good
- ». That was the end of the meeting and he left.

I pray Allah that this testimony will increase the faith of all those who will read or hear about it, and may Allah accept and use us for the sake of His religion. Praise be to Allah who guided us in Islam and granted us by His great favors.

OPERATIONAL METHOD

As I mentioned first, anyone who has been possessed by jinns, so they spoke by his mouth and acted by his body, can, once he is released, catch them by Allah's will just by asking Allah.

We now have tens of these jinn catchers in many countries and it is a big help for roqya and for fighting the sorcerers. You should know that if you are making roqya to anybody and a jinn speaks through his mouth, if you convert this jinn, you can use this access to bring any jinns you want in order to convert them and destroy sorceries. You can then keep the person to use him every time to help curing people, but some people get exhausted or ill if they do that so you will leave them.

Now, there is an additional discovery: you don't need to talk much with jinns, just find a verse meaning what you want to say, he will understand it even if he doesn't understand Arabic, it will affect him and he will accept it. So we no longer need long discussions with jinn and most of the time they accept Islam within one minute. So here is a list of the main verses to use.

To bring the jinn: 2/148 starting from “aynama”.
To make him embrace Islam: 24/34, 3/19 until “al-Islam”, 51/56, 35/6.
If he argues that he works with sorcerers: 17/81.
If there is a pact: 9/1
If he is in love: 30/21
If his relatives have been killed: 30/17-19
If he proposes you money: 15/21
If he is stubborn: 36/63-64
To get him bring others, in addition to “aynma”: 50/22 from “fakashafna”, 24/44
To destroy sorceries: ask them to look at the sorceries and recite: 25/23, 8/11 from “wa yunazzilu”, 16/26 from fa'ata Allahu”, 9/1.
To fight sorcerers: ask them to look at sorcerers and read: 37/177, 13/31 from “wa la yazalu” until “qari'atun”, 59/2 from “wa qazafa”

until “al-mumineena”, 27/82 until “tukallimuhum”, 4/76 from “faqatilu”.

When you read this last verse, the jinns should go fight them. If they don't go, give them salam and tell them they can go.

Appendix II : Jinns'World

Previously, I tried to limit information about jinns' world to what is required for curing. I will now in sha Allah try to describe a maximum of what we got to know about them by dealing with them.

CREATED FROM FIRE

This allows us to understand many of their characteristics. Their body is made of fluid energy with no shape or weight, and invisible to us. Some people ask me: but what is their real shape? Well, there isn't any; it's like asking the shape of heat or smell. When appearing to us, they take a shape corresponding to how we imagine them.

Muslim jinns appear to us enlightened, with beards, wearing tunics and turbans while unbelievers are dark and dirty. A female jinn – jinniya - in love with a man, will come in his dream in the shape of his fantasy woman or eventually a woman he saw during the day.

She sees in his mind what he desires and takes that image. Nevertheless, I had a patient who used to dream a woman having sex with him and never saw her head; I asked her and she said: « she was hiding her face because she was ugly ».

Being invisible and unreachable makes them strong. In other words, as soon as they appear in our world in a perceptible shape in dream or in reality, they become extremely vulnerable in the shape they take.

We just need to catch them and they are our prisoners; they cannot escape any more. Then we can kill them – I am talking about wicked jinns who came to attack the person – either physically with a knife, a weapon or with bear hands, either by reciting the Quran, preferably Ayat Al-Kursi, or Al-Fatiha if you don't know it.

Even if you see that the jinn is far from you and you cannot catch him, you just need to look at him and fix at him with your eyes in order to maintain him, because they cannot appear or disappear while we are looking at them; then read Quran and the result will be the same. In this case, you can recite verse 2/148 to bring him to you by Allah's will.

In my beginnings in roqya, a jinn came to anger me, and I was having disputes with people around me or my family members. When I knew it was a jinn doing that to me – he wasn't inside me but just outside –

I waited for him saying to myself : « Aha! You are the one doing that to me?! Wait a bit, I am waiting for you ». I didn't know what I will do, but I had certitude that if he did something I could catch him.
As soon as I tracked him he went away. This is to show how jinns are vulnerable as soon as they appear in our world and how easily we can dominate them.

We have known since Einstein, that energy and matter can be changed into each other. But a tiny quantity of matter will produce an enormous energy : it's the atomic bomb. So if a jinn takes the aspect of a human or an animal, it's just an appearance like a soap bubble; however frightening it may be, it has no reality.

A result of their fluid nature is the fast movements. Actually the truth is more complex. They are in another space and time, a parallel world. The distances are not the same, they are « mental » distances.
For example, if you show someone's photo to a jinn, he can reach him in a few seconds and inform you about him. But he cannot explain to you how to reach him, because the path he followed is not in our world and he doesn't know what way to follow in our world.

Time also is different. When a jinn is not active, he is in a sort of hibernation and the time runs slowly; he can take half the years we take. If he is very active time goes by very fast and he can get one year older in a month.

If a jinn is active, with humans for instance, would it be with sorcerers to help them do sorcery or with healers to help them heal people, it is for him hyperactivity and he gets older very fast. Notice that it is as exciting for a jinn to collaborate with humans, than for humans to collaborate with jinns (we will come back later in sha Allah on the halal and haram aspect) so a jinn linked to humans will suddenly become extremely active.

Because of their origin, jinns are subject to mutations, much more than humans. So it is not surprising to find amongst them handicapped ones and others with strange bodies and shapes. Moreover, amputations or broken parts heal rather easily with them, even though pains are as real as ours. For example, a Muslim jinniya was once attacked by evil jinns and they pulled off her arm. I told her to replace

her arm back and I read Qoran until it stuck back by the grace of Allah.

LESS INTELLIGENCE AND A DIFFERENT VISION

Jinns don't really think our way. They don't have schools, writings, natural science, medicine, history, etc. Nevertheless, they are extremely capable of learning these sciences if they wish, especially if their relations with humans require it. They have a phenomenal capacity of registering information – as copying files with a computer – but they will only analyze it on demand.

For example I met by the grace of Allah a jinn who lived with sheikh Ilyas al-Kandahlawi (Tableegh movement founder) and Sheikh Hassan al Banna (Muslim Brothers founder).
He didn't forget anything of the life of those people and was telling me about anything I asked. Even better, if I asked him « What is most distinguished about this person? » or any other such question, he will now analyze his life to find the answer, whereas he has never thought of that before.

So a jinn can be trained to any science and bring information on demand. When they are in their world their life is very simple, nearly animal like, except those engaged in religion or in war.
They usually live in places they find, on the bedside of humans' passages and wind, and feed on leftovers and excrements (for non-Muslim jinns) or participate in human and animal meals.

Once this is done, they spend most of their time in hibernation. Children become rapidly independent and go searching for their life and never return to their parents, a system quite similar to animals'. So you understand that if you catch any usual jinn and make him discover things and bring back useful information, you boost his « value » and he is willing to help.

This is how the traditional healers work in Africa: the patients come exposing their problems, jinns demand sacrifices or various objects for them, the healers ask their wage, the jinns give the explanations

and the solutions, people get cured, and they all win... except that all this is haram.
But when they are not Muslims, who knows haram and halal ? For Muslims this system must be changed by roqya, but I am just explaining to you how jinns function.
In the case of African traditional healers, it is the jinns that set up the collaboration. A female Jinn chooses a man as husband : progressively, he is introduced to their world : once he agrees, the marriage is celebrated and they initiate him at curing people. The jinns do that because they have much to win with the sacrifices and the gifts people give them. Otherwise jinns are not interested in curing humans and don't try to understand their problems.

There is another field where jinns are very efficient : psychology. I received once a social worker that had a Muslim jinn who helped her solve people's problems. She wasn't aware of it but just had « intuitions » on the cases she handled and managed to help people a lot. Until one day the jinn started talking by her mouth because he had things to say to her family and it was the panic.

Jinns don't have second thoughts. It's like a child that speaks frankly. Of course, they can lie, but it is easy to find out. For example, if you preach a jinn and you ask him : « Is there something stopping you to embrace Islam? », whatever argument he will give you, if you give him a convincing answer, he will embrace Islam right away. You yourself, if you happen to discuss with jinns, speak with total honesty because they will know immediately if you are cheating.

A jinn only lies for a reason. If you recite Quran on a person and after being tortured a jinn wants to say things, there is a maximum chance it is lies.

Yet, listen to him and check it out with other questions. In this situation you must first ask if the patient has sorcery and how it is done, then where the jinn is in his body – that will allow to attack him better if necessary – and if there are other jinns in his body.

If the jinni accepts Islam, ask him to read Ayat al Kursi with you, if he is not really Muslim he won't be able.

If he doesn't accept Islam, tell him you just want to remove the sorcery so he will be freed; so he should just tell us all there is. It thus happens that jinns who don't want to go inform us on the sorcery to gain time.

Anyway nothing compels us to believe what they say, but nothing's wrong with treating the sorceries they reveal to us, in addition to all those we suspect already, and in the same time we attack the jinn to weaken him and let him go.

Now, how to be sure a jinn is Muslim and honest?

We can only judge what we see, without certitude, knowing also that anyone can change. For the jinn, we don't see him, unless other Muslim jinns witness on him. But we will understand him through his behavior.

As I said before, we can ask him to read Ayat al Kursi. We had the case of a jinn in love with a woman and coming back to her every time. We had once by the grace of Allah Muslim jinns who caught him. I said : « Kill him! He keeps on coming back to her every time ». They said : « We can't, he is Muslim ».

I said : « So tell him to recite Quran with you to destroy the passage and home he made in her (a jinn in a human being sets a sort of home in him and a passage, this is why a person must be treated with quranic water after a jinn leaves so no remains will stay) », and he couldn't, thus showing his false repentance.

I use this occasion to say that in relations with jinns, the man must always dominate the situation because Allah has favored jinns by seeing things we don't and has favored us by intelligence, and all prophets are only humans, prophets عليهم السلام for humans and jinns.

When you find a jinn with a patient and you try to convert him after reading Quran, this is when the risk of lie is greatest. But if you read on a patient and a jinn says : « salam alaykom, I am Muslim, I came to help him because he is a good person and he suffered too much », there is no reason to think he is lying.

Accept his help and information – without leaving your own diagnosis, but add both – and consider him as a brother in faith until the time comes the person is cured and it's the Muslim jinn's turn to leave.

Now, if he becomes a problem, we will put his sincerity in doubt. It's possible that he is just used to the comfort of being in a body, or that he wants to continue helping instead of returning to a hibernation life, and it is possible he started falling in love with the person. You must discuss about all that and give solutions. You can suggest to him to stay in the house or around the person and to come only in case of a problem.
We discuss with a jinn as we discuss with a child. When a person has a stubborn jinn, if he continues speaking to him and repeating the truth clearly to him, he can bring him to change his position. The more the person has clear ideas and is convinced of what he says and lives upon it, the more he can convince the jinn. When the jinn proposes you a remedy,you should know it is not necessarily the only one nor the easiest. If you find it complicated, ask him if there is anything simpler, then again and again until you reach maximum simplicity.
There also is amongst them endless speakers. If he finds a human to whom to speak, he won't stop for hours. Don't be like him otherwise it won't end. Go to the essential and stop him as soon as the discussion becomes useless.

We also recognize the sincerity of a jinn to various reactions he cannot invent. Once a jinniya converted and recited shahada. She said : « Waaahh!!! What light!!! » Indeed, a jinn gets enlighten as he becomes Muslim, and the more he performs good deeds the more he gets enlighten until he becomes close to angels. On the contrary, more he does evil things and more he darkens until he gets like devils. So the reaction of the jinniya when seeing the light cannot be invented and proves her sincerity.

RELIGION WITHIN JINNS

We now reach the question of religion within jinns. jinns don't learn religion like us : in books, with « daleels » (legal arguments from Quran, Hadeeth or scholars). They see and feel the light in good deeds.
Anything that increases their light is a good deed; if it darkens them, it's a bad action. So jinns engaged in worship of Allah will constantly acquire light and get closer to angels until they have a free contact

with them : angels can give them orders on Allah's behalf to help believers.
Angels can help them chase evil jinns or show them a solution to a sorcery problem. Jinns see each other's light so they immediately know who is the best Muslim. So that all the religious polemics and sectary divisions that humans have cannot exist within jinns.
Nevertheless, even if jinns can be interesting witnesses in some religious matters, our knowledge must be based on daleels. For example, we have a debate in France concerning civil and religious (or traditional) marriage.
Officially, to strictly respect the law, in France a religious marriage is illegal without previous civil marriage. As my position is different, we asked Muslim jinns what they thought about it. They said they don't understand our worry about French laws and how could that affect our religion and our relation with Allah.
Indeed, I thought : « The angels writing our good and bad deeds write a good action when we have sexual relations within marriage and a sin otherwise. When we arrive in France, or if French law changes, will the angels receive new instructions, a new definition of marriage and what is halal or haram ?
Now the person just celebrating a religious marriage will be written in the haram until he passes in front of the town hall officer ? ». Of course, it's nonsense, angels change nothing to their habits and halal and haram don't change.
It is the same for many other things, like prayer, fast and fast end timetables. Jinns don't care about our calendars and the five minutes we add for caution; they follow the movements of the sun as they see it. But we are not going to follow jinns' timetables...
Jinns worship Allah in our mosques: the adhan calls them just like humans. They follow when someone reads Quran, makes dhikr or prays to Allah: that's how they learn. You can find them in Quranic schools learning Quran. And jinns will often look for a pious man to benefit from his piousness and his light. Of course, jinns are not concerned by his look, the beauty of his speech, the number of his followers, the volume of his writings, but only the depth of his feelings and strength of his faith.

ANIMAL JINNS

There are all sorts of animal jinns, the same as ours and others more. We sometimes find some in the patients. The advantage for the sorcerer in using animal jinns is that they have a more beast-like nature so they attack the person more savagely.
Moreover, it is more difficult to discuss with him because of his animal nature. Another point: he is more resistant than other jinns, as animals are more resistant and bear pain more than humans.
There is a sorcery I call: the zoo sorcery that sends onto the person a long chain of different animals. First of all, you realize the jinn within the person is an animal, say a dog.
He will sometimes bark or howl like a dog or a wolf and sometimes speak human language. When after many efforts, you managed to chase or kill him, the jinn lion is here. But don't panic, once the first has gone, the others are easier.
Then comes the zebra, the snake, the fish, the cockroach, the koala, etc. In the same time you are helping the person, you can have great fun as if you are spending the day in the zoo. It is extremely surprising to see the person taking all these voices and producing all these animal sounds. And it is an amazing thing to discuss with animals. Prophet and king Sulayman, peace be upon him, had this privilege.
We know our animals have a certain understanding of things, and we can give them orders or incitements they understand, and they sometimes try to say things to us, they can also express love, anger or fear, and there is a certain communication between them.
The Prophet, peace and blessings be upon him, translated for a camel that was complaining his owner was too violent and for a wolf who was asking for a part of the sheep for the wolves because the wolves wanted to repent and no longer steal humans' sheep.
Through animal jinns, we understand that if we could communicate with animals, we will we so closer to them, this means that if Allah did not give us the possibility of language, we would have been very close to animals – praised be Allah who honored us.
The worst you can find amongst animal jinns is the snake because it's a sociopath, enemy of everybody: it only approaches to attack, and if you approach it, it will take it as an attack. You then know there is nothing to negotiate: attack it as much as you can until it runs away.

SORCERY BY NATURE

We discussed much with Muslim jinns on all subjects we wished. So we asked what is sorcery? How can it influence situations far from the person? How come this man couldn't go to his job on his first day of work because there was a train strike and so lost his job! How can sorcery make that?

Jinns said : « The sorcery acts on primary destiny ».

Indeed there are two levels of destiny because Allah says : « *Allah rubs off what He wants and maintains what He wants, and He has the Mother book* » (13/39).

A primary destiny means: for such person, things are planned to happen in such way: concerning work, marriage, travel, etc. But this primary destiny can change according to his deeds: if he repents from his sins and starts making good deeds, or in the opposite case commits sins; according to the good or bad prayers he may receive from people he has done good or bad to; and perhaps other factors.

So the primary destiny is a tree of choices: this is the path meant for you and your choices as well as several external factors make you each time leave your path and take a branch where you find a new path for you. In the end, what will happen last is the final destiny written by Allah in the Mother Book.

Let's come back to jinns' explanation: "and sorcery also can modify primary destiny. The four things registered for the human being when his soul enters his body are: food (and all consumption items, rizq), deeds, death and final destiny to Hell or Heaven. Two are part of primary destiny and the two others are final destiny: rizq and deeds are primary, death and final destination are definitive. Jinns only have access to primary destiny".

This is how jinns give information to the seer on people's future. In fact, they don't really know the future, they only see what is planned and might change according to people's deeds for example. If a jinn tells you: "you will be rich and marry a pretty girl", ask him: "what if I die tomorrow?" He will say: "Well I don't know about that". "So what future are you telling me about if you are not able to tell me if I'll be alive tomorrow?"

Moreover, being aware of what is going to happen will modify the person's behavior and the result will be different. You just have to

know that it is from seeing, not reliable and haram. Back to jinns explanation:
“Sorcery is also one of the factors affecting primary destiny”, like a deviation. Anytime a normal thing is supposed to happen (work, marriage…), the trajectory is changed and the occasion is missed. The person then takes another branch in the primary destiny, another opportunity will occur and sorcery will each time drive him away and make him miss his chance.
And this is the explanation of the train's strike. Sorcery does not cause the strike, but causes independent and rare elements to meet in such a way the project will fail, like a magnet attracting bad luck.
With this definition in mind, you quickly understand when the person tells you about his problems whether it is sorcery or not.
There is also sorcery's effect on the person's mind: again like a magnet or a magnetic field attracting the person in anger, sorrow, dispute, indecision, lack of concentration, etc. The person undergoes all of that; he is no longer himself, and despite all his good will - or what's left over – he cannot have a normal behavior. It is exactly like the effect of a magnetic field.

CONCLUSION

Roqya is a field of pure struggle of good against evil. In a physical war, you can make mistakes, kill innocent people, and there are material constraints. But in roqya you can't miss your target with the Quran and facing any difficulty we will pray Allah until He gives a solution.

Roqya is first of all cure and relief for thousands of people suffering for years and having tried all sorts of solutions without result. The hadeeths promise tremendous rewards for helping and relieving the suffering and oppressed as well as a great mercy of Allah.

But also, this relief enhances the faith of these victims and they will get closer to Allah, repent of their sins, practice more prayers, zikr and Quran. In addition to that, when they succeed in killing their jinn or sorcerer in their dreams that will strengthen their personality and faith and give them a strong protection for the future.

Moreover, Quranic treatment turns them away and protects them from sorcery, seeing, jinns' worship and other branches of fetishism. It is so sad that so many patients tell us they went everywhere and made all sorts of sacrifices so desperate they were.

The muslim must bear Allah's burden and never ever turn to such acts; but without an efficient islamic solution, ignorance and faith weakness will push many people to drop a part of their religion.

The next thing is we now have by the grace of Allah the means to beat sorcerers and their allies: the war is declared and the fight is open. Sorcerers call others to help them and the devil sends his troops. Our objective is total elimination of sorcery and its actors.

At last, in Africa particularly, the triumph of Islam on sorcery, seeing, jinns' worship and fetishism will come by roqya in sha Allah. As sorcery causes great damages on individuals, society, economy and politics, the development of roqya will be a historical relief in sha Allah.

I found a generation of youth willing to carry on this fight and by Allah's will and I have decided to spend all my time in training campaigns. As you may have seen, in this fight, Allah has helped us and shown us some of his power.

Cure yourselves, fight and have no pity for sorcerers: for such a long time they thought they were untouchable and destroyed so many people's lives; the only word for them is: satanic. They have chosen their side, may Allah destroy them all.

وكان حقا علينا نصر

المؤمنين

«And it was due from Us to aid those who believed» The Romans, 47